Syrian President Hafez Assad

SYRIA READY FOR PEACE BUT NOT 'NORMALIZATION' OF RELATIONS

LONDON [JCNS] —

Expressing in a recent interview his readiness to sign a peace agreement ending the state of war with Israel, President Assad of Syria has stressed that this does not mean a "normalization" of relations.

Such a step, he is reported to have said, could only come about if Israel eliminated its "expansionist character."

He further said that Israel's idea of peace meant Arab submission to the will of Israel. "They establish settlements in the West Bank, maintain military domination there, in Gaza, in parts of Syria and Egypt — and still call for a peace agreement.

"Where is the Arab interest in such a peace?" he asked.

President Assad, who submitted that Cyrus Vance, the American secretary of state, "brought nothing" from his recent talks with the Israelis, states that it was difficult to see even "a glimpse of light" on the "rocky road" ahead.

The president, who appeared to be less enthusiastic about giving all-out support to the Palestine Liberation Organization, spoke of the possibility of the Arab League rather than the PLO representing the Palestinians at Geneva peace talks.

He declared that unless a settlement was reached guaranteeing the "rights" of the Palestinians, war was inevitable. The Arabs, he said, would win such a war "because the future is in our favor."

Commenting on the normalization of relations with Israel following a peace agreement, President Assad said that ending the state of war in accordance with a peace agreement was one thing; the imposition of the will of Israel with regard to diplomatic relations, cultural and economic co-operation was another thing.

Asked if this meant that he did not accept Israel's right to exist in the future, even if a peace agreement were signed, President Assad would not commit himself. He said that the course of events would depend on the attitudes and actions of Israel in curbing its "aggressive" tendencies.

Questioned about what he meant by Palestinian "rights", the President said: "I mean withdrawal from the territories occupied since 1967 and implementation of the UN resolutions on Palestinian refugees, guaranteeing them the right of return to their original home in Israel, or compensation. Without a solution to the refugee problem, there will be no solution at all."

Regarding President Carter's recent comment that the United States had "no intention" of exerting any more pressure on Israel, President Assad said: "We are not asking President Carter to exert pressure against Israel. We are only asking that the United States should not continue its escalating pressure against the Arabs through giving Israel those frequent, large amounts of economic and military aid."

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TASHLICH IN THE '30s

(Religious News Service photograph)

In this vintage photograph taken in the 1930s, New York Jews crowd pier to take part in ages-old ceremony of Tashlich on Rosh Hashanah.

This week's edition of The Canadian Jewish News contains numerous articles, pictures and greetings surrounding upcoming High Holy Days.

Sephardim insist on obtaining seat

MONTREAL [Staff] —

The future of elections for 17 Canadian delegates to the World Zionist Congress apparently lies in the hands of the Canadian Sephardic Federation, which is seeking representation for the first time at the international convention slated for Jerusalem in February.

Despite a unanimous vote arrived at this week by constituents of the Canadian Zionist Federation not to hold the controversial elections, the Sephardim say they will force balloting if their organization is not granted a seat.

"The World Sephardic Federation has 15 seats, but we feel that Canadian Sephardim must be represented," said Avi Shlush, CSF national executive director. "We don't care what party we run under; we just want a seat."

The CSF has already mounted a petition with 300 signatures — the necessary prerequisite to field a candidate for any organization which is not a constituent body of the Zionist federation.

CSF representatives will be meeting shortly with the Zionists of the '70s — a Montreal-based group which held two seats at the last Congress — to discuss whether they would agree to accept a Sephardic candidate, thereby thwarting an election.

Aaron Pollack, president of the Zionists of the '70s, said no prior arrangement had been made with the Sephardim and added: "It is not for me to decide. (The organization) will have to meet and discuss it."

Should any of the Zionist groups fail to accept a Sephardic representative, Shlush said his federation is prepared to run as the Sephardic Movement for Zionist Change. One candidate who has already offered himself for election is Dr. Daniel Benatar.

Estimated costs for the Canadian Zionists' election hover around $100,000, which Shlush added did not deter the Sephardim from seeking representation. The deadline for sorting out the dispute is Sept. 30.

"Representation should be found for them," commented CZF President Phil Givens. "I would be very disappointed if the Sephardim were not represented. But I have no control over it."

Remarking on his constituent organizations' decision to oppose elections, Givens said: "They recognized the realities of the situation. The democratic process wouldn't alter the complexion of the representation one iota. It would have been an exercise in superfluousness."

As it stands, without elections, representation would remain unchanged at the following: Zionist Organization of Canada, four; Labor Zionist Movement, four; Mizrachi, four; Mapam, one; Herut, two and Zionists of the '70s, two.

If the Zionists of the '70s agree to allow a Sephardic representative a seat, elections are unlikely. Last June, the national executive of the CZF voted unanimously not to hold elections. But two organizations, holding places at the last international congress, did not give their final approval at that time — Herut and the Zionists of the '70s.

Study changes in relations

By JANICE ARNOLD

MONTREAL —

Possible far-reaching changes are being studied in the contract between Canadian Jewish Congress and B'nai B'rith regarding the Joint Community Relations Committee.

This was learned following a meeting in Toronto last week between the two organizations after a near breakdown in their relationship over the make-up of a delegation to the Quebec government on Bill 1. Joel Pinsky, chairman of the JCRC, Eastern Region, and Harvey Crestohl, president of BB, both of whom were absent when the Jewish community presented its brief on the bill, had charged Canadian Jewish Congress with violating terms of the contract signed in October, 1974.

The agreement between CJC and BB was such that the two bodies would act as one

Cont'd on Page 2

Collision course for labor, Likud is seen by Meshel

By SHELDON KIRSHNER

TORONTO —

Yerucham Meshel

Israel's General Federation of Labor and the right-wing Likud government are on a collision course over the latter's economic policies, the Histadrut's secretary-general warned here last week.

Yerucham Meshel said a Likud-Histadrut confrontation is inevitable unless the new government, headed by Menachem Begin, agrees to shelve its plan to denationalize profitable state-owned companies, the national health scheme and the Histadrut's pension fund.

Calling Likud's approach to economic problems "a sporadic one that will cause tension in the country," Meshel said the powerful Histadrut would also oppose Finance Minister Simcha Erlich's election campaign promise to impose compulsory arbitration and to fight inflation by slowing down the economy and creating higher unemployment.

The 65-year-old, Russian-born labor leader said he would do everything in his power to avoid a conflict with the government. But, in the same breath, he added that "we'll never accept Likud's policy. Such a philosophy is unacceptable."

Meshel, who assumed his post in 1974, was here to address Toronto's United Organization for Histadrut and the annual convention of the United Auto Workers at the Inn on the Park. Following his speech, he flew to London.

He explained that he was not against what he called "private initiatives" in the economy. But if the government tries to de-nationalize the water, petro-chemical and electrical industries, a conflict will break out between Likud and Histadrut.

Before a conflict occurs, however, the Histadrut will attempt to influence public opinion in a bid to deter Begin and his ministers from carrying out their plans, he disclosed.

The former head of Israel's Metal Workers Union pledged that, if the Knesset passed de-nationalization legislation, he would accept the democratic rule of law and not ask Histadrut's 1.5 million members to go on strike.

But, he emphasized in an interview, the opposition Labor Party would rescind this legislation if it returns to power.

Asked why he opposed the private ownership of essential state-owned firms, Meshel said individual or group of owners would not spend capital or profits on what he termed "serious research."

And he said that without government intervention in the economy, "the less developed areas won't be developed," and Israel will suffer as a result.

Referring to Erlich's strategy for a controlled slowdown of the economy, Meshel said: "It will cause large unemployment. I'm for a full employment program." On compulsory arbitration, he noted: "It will harm labor-management relations. We must work together to bring about worker-management amity. Compulsory arbitration will create a gulf between us."

Meshel said he was in agreement with Erlich that drastic, unpopular economic measures may have to be introduced to improve Israel's poor balance of payments record.

"But I want to be consulted," said the Labor MK whose party recently regained administrative control of the powerful and highly influential Histadrut. "I think Erlich wants to co-operate, though I don't know if he'll accept our ideas."

A former construction worker who immigrated to Palestine in 1933, Meshel denounced Prof. Milton Friedman's proposed cures for Israel's economy as "dangerous and out of place."

Joint decision on new project

MONTREAL [Staff] —

After weeks of internal discussion, Chairman Dr. Melvyn Schwartzben has publicly announced that Canadian Jewish Congress, Eastern Region, will join with Allied Jewish Community Services in its project known as "Man in Quebec."

Appointee Michael Yarosky leaves his post as executive director of Jewish Family Services this September to become the representative of Jewish opinion in Quebec City and to, in turn, explain the latest developments in the government to the Jewish community.

His specific duties have not been publicly defined and Yarosky has declined to give interviews to date.

The statement issued reads: "Dr. Melvyn Schwartzben, chairman of Canadian Jewish Congress, Eastern Region, is pleased to announce that he will recommend to the executive committee of the Eastern Region the joining with Allied Jewish Community Services in the engagement of Michael Yarosky to act as "Man in Quebec."

"The functions of Mr. Yarosky are to make contact with the various government departments and officials in Quebec City and to inform Canadian Jewish Congress and Allied Jewish Community Services of the various trends, policies and intentions of our provincial government.

"It is hoped that this program will better enable Canadian Jewish Congress to fulfil its role as spokesman for the Canadian Jewish community."

The recommendation must receive final approval from the regional executive, when it meets October 17.

The appointment of Yarosky is part of a $231,417 outreach and communications program outlined in the 1977 AJCS budget. It allows for the enlargement of the AJCS public relations department, "town hall" meetings and other projects to keep the community better informed.

A joint committee of AJCS and Congress has been meeting to work out details of the program.

At the regional council meeting August 16 held in the Spanish and Portuguese synagogue, Dr. Schwartzben had expressed some concern that the "Man in Quebec" appointment might encroach on traditional Congress jurisdiction.

He said that more study of the project would be necessary before Congress "united under the banner called 'Man in Quebec'."

CJC head seeks to broaden total vision of organization

By LEWIS LEVENDEL
Associate Editor

TORONTO —

Canadian Jewry is "coming out of its cocoon of erstwhile timidity," observes Rabbi Gunther Plaut, national president of the Canadian Jewish Congress.

However, notes the Holy Blossom rabbi who came here 15 years ago from the U.S., there still remains a hangover of Jews here who consider themselves second-class citizens. "But this is diminishing rapidly," he told The Canadian Jewish News during a 50-minute interview, the first major one since assuming his post in May.

Plaut gives credit to survivor groups who help break down this attitude of timidity and awaken the rest of the community to the rights and privileges of first-class citizenry. Examples of the community taking a high profile were the world crime conference scheduled for Toronto and anti-Kosygin demonstrations.

The 65-year-old clergyman says he hopes as CJC president "to bring a vision of a democratic Jewish community in which each person has a voice...and to broaden the total vision of the organization."

He addes he is not afraid of parties being formed for Congress elections. "That would be good," he says with a smile. "Let there be issues."

"If honest differences exist, there is no reason why they shouldn't be discussed openly and why people shouldn't take sides," he continues, condemning those who want to sweep everything under the rug and say 'we've already united.' "Unity that exists, exists in the agreement that we'll differ together and then work together after we have settled things."

Rabbi W. Gunther Plaut

Asked about the question of press and the public being allowed into Congress executive committee meetings (only the Eastern Region is open), Plaut indicates he's in favor, but it is not a priority item with "10,000 other things on our agenda."

The new president says he did not seek the post, but was asked to take it on by numerous individuals after Charles Bronfman, associate chairman of the national executive, announced he would not be a candidate. As a result of his retirement as senior rabbi at Holy Blossom at the end of 1977, he felt he could devote a great deal of time to the presidency and the welfare of Jewish people, "perhaps more than previous presidents."

The rabbi also will be lecturing at Haifa University, besides continuing his column in The Globe and Mail and finishing up a volume of short stories to be published by Lester & Orpen next year and his highly-acclaimed Commentary on the Torah.

Interviewed three months to the day since he assumed his post, the rabbi still thinks the plenary assembly made a mistake in not accepting the dual-presidency concept.

A constitutional amendment to allow for Prof. Irwin Cotler and Plaut to be co-chairmen was turned down after a heated debate. Cotler then withdrew his name for any elective position. The rabbi plans to meet him shortly in order to make use of "this man with splendid ability."

Interviewed three months to the day since he assumed his post, the rabbi still thinks the plenary assembly made a mistake in not accepting the dual-presidency concept. (A constitutional amendment to allow for Prof. Irwin Cotler and Plaut to be co-chairmen was turned down after a heated debate. Cotler then withdrew his name for any elective position. The rabbi plans to meet him shortly in order to make use of "this man with splendid ability.")

Asked why he thought the plenary voted against the dual presidency, he replies: "A strong case was made of the unconstitutionality of the move because of no due notice. Another reason was because a group of people do not like to change structure and procedure ad hominem because it suits certain personalities."

Pausing for a few seconds, he then adds a third reason: "And probably the decisive factor were those people who thought one president and leader was better than two."

In his first months as president, he says he's attended a number of meetings regarding CJC structure and relations with other organizations.

Plaut says he's taken a purposefully slow and low-key start. "I don't want Canadian Jews to think I took this job to get into the news." He has refrained from going public "on everything and anything" to allow greater impact when he does have a real issue to discuss.

He declares he has always avoided over-exposure despite being sought out by the media. "I'm happier if the issues are dealt with and that things are done, than to 'shep yichus'."

The most crucial issue affecting Canadian Jewry is Quebec — "an issue I am trying to learn as much as I can," says Plaut.

"As a new boy and not living in Quebec, I've been very careful not to say anything until there is a consensus among Quebec Jews for the national president to take an active role."

Cont'd on Page 2

College Memorial buys Steeles

TORONTO [Staff] —

College Memorial Chapel, celebrating its 50th anniversary this year, has purchased the financially-troubled Steeles Memorial Chapel for nearly $1 million.

Sam Cohen, president of the College co-operative for 31 years, told The Canadian Jewish News negotiations had been going on for about seven months before the deal was recently completed to give Steeles Memorial $950,000 for the two-acre chapel site on Steeles, just west of Bathurst.

"We wanted to go north for several years," said Cohen, 79. Steeles, which opened last year, was owned by Rodney Wolfe and Steve Reiken. "We knew it wouldn't be long before they had to sell because their expenses were very high," explained Cohen.

College hopes to be operating the Steeles facility by the end of the month. No name has as yet been selected.

The downtown premises on College Street, first occupied in 1937, are for sale, although Cohen did not rule out that they would hold on to it.

Prices will remain the same, said Cohen. He was uncertain about staff arrangements at the new facility.

Fifty-four Toronto synagogues and organizations are affiliated with College Memorial. There is a representational body of 210 responsible for its administration.

College's long-time competitor, Benjamin's Park Memorial Chapel, recently moved north to Steeles Avenue near Dufferin.

World News

Children in Tel Aviv enjoy viewing stuffed animals in front of municipal building where toy fair is being held. (IPPA photo)

Labor Party recovery hurt by Rabin dispute with Peres

JERUSALEM [JTA] — The hostility between former Premier Yitzhak Rabin and Shimon Peres, the leader of the Labor Alignment, has reached a new peak, informed sources told the Jewish Telegraphic Agency.

The growing tension between the two Labor leaders is causing the party great damage and is one of the major reasons the party is unable to recover from the devastating defeat it suffered in the last general elections, observers and politicians here believe.

The new source of tension between Rabin and Peres stems from an interview given by the former premier to Haaretz in which he attacked Peres. Although he did not mention Peres by name, Rabin talked throughout the interview of the "powers" within the Labor Party which constantly schemed against him. Rabin told his interviewer that his chances to succeed as premier were slim because of the constant actions against him and his policy.

In the view of political circles here, Rabin's interview indicated that he is haunted by his former defence minister. Those circles note that Rabin's answers throughout the interview indicated that he was absolutely convinced during his term as premier that the "powers" in the party were moving to bring about his failure.

Although Peres has refrained so far from any public response in the wake of the Rabin interview, a few of his aides have already charged that Rabin's statements are damaging to the party and a barrier to the party's effort to rehabilitate itself. Some Labor Party members expressed concern during the last few days that the Rabin-Peres split and the prominent space given to it in the Israeli media could harm any efforts to restore the party to what it once was.

Some observers here regard the "war" between Rabin and Peres, as well as other phenomena within the party, as symptoms of the ongoing trauma the Labor Party suffered as a result of its defeat in the recent election.

"There is no attempt as yet to rehabilitate the party," one Labor official told the JTA. "This is a process which will take some time. The latest events were part of the undercurrent before the elections, and now they have come out into the open."

While party members consider the present situation to be intolerable, they still express concern that there is no possible way to stop it, at least not until the Labor Party gets over its "trauma" and starts structuring itself as a firm opposition party to the Likud-led government.

Alleged Treblinka atrocities

Suspected U.S. war criminal faces deportation in civil suit

By JOSEPH POLAKOFF

WASHINGTON [JTA] — The civil suit filed in federal District Court in Cleveland recently to revoke the U.S. citizenship of a 57-year-old Ford Motor Company mechanic for alleged atrocities at the Treblinka concentration camp in Poland during World War II marks the seventh such case brought by the U.S. government against suspected Nazi war criminals in this country.

John Demjanjuk, born in the Ukraine and a resident of the U.S. since 1952, is accused of the atrocities while serving as a guard at Treblinka.

According to an affidavit filed by the U.S. Immigration and Naturalization Service, Demjanjuk is said to have used swords to push Jews into gas chambers and stabbed or severed parts of their bodies before pushing them into the ovens.

Demjanjuk and the other six face deportation suits if the government is successful in revoking their citizenship. The others are Feodor Fedorenko, 70, a Ukrainian, charged in Miami; Mike Pasker, 76, a Lithuanian, charged in Los Angeles; Serge Kowalchuk, 57, and his brother Mykola Kowalchuk, 52, both born in Poland, charged in Philadelphia; Frank Walus, 55, born in Germany; and Bishop Valerian Trifa, 63, who led the fascist Iron Guard in Romania.

Deportation proceedings have been started against four permanent resident aliens who are not naturalized citizens. They are: Velis A. Hazners, 72, Albany, N.Y.; Bronius Kaminskas, 74, Hartford, Conn.; Boleslav Maikovskis, 73, New York and Karlis Detlavs, 66, Baltimore.

Plaut to broaden CJC vision

Cont'd from Page 1

Earlier this summer, the new president attended the annual meetings in Amsterdam of the Conference of Jewish Material Claims Against Germany and the Memorial Foundation for Jewish Culture.

Although West Germany has doled out millions in restitution payments, he says there are many who, for several complex reasons, have not received any funds. Bonn realizes this, and Plaut believes the government is prepared for one more payment into the hundreds of millions.

Part of this money, besides going to individuals, would be earmarked for Israel and a part, hopefully $100 million, would be set aside for Jewish culture.

However, there is a problem, he explains, because Menachem Begin has always been dead set against any restitution whatsoever.

Regarding East Germany, he says it has not paid anything yet. He is not hopeful of any agreement for any substantial payment. The East Germans did offer $1 million, but it was rejected by the claims conference as being "an immoral amount."

Like Sydney Harris, his predecessor, Plaut argues that Congress should get more involved in other activities such as human rights, abortion, capital punishment, etc.

"I personally disagree that we should stick to the Jewish issues only," he states, knowing full well there is much opposition to that in his organization.

There will be further discussion on the issue, he promises, adding, "I believe the CJC should become a force for the social betterment of the Canadian fabric."

Plaut explains the office of the president "does not give him sufficient power to revolutionize the organization by himself. He has discretion of setting things in motion and that's what I hope to do."

Concluding the interview, he declares he wants Canadian Jewry to know "they have a president who does not lack in boldness, who is intensely committed to his people and who will try to bring Congress leadership and the Jewish people in Canada into a fully co-operative and mutually responsive relationship."

Changes in relations

Cont'd from Page 1

through national and regional JCRCs on manifestations of anti-Semitism, and public relations matters. No adjustments have been made to the contract since its signing.

The 14 CJC and BB officials who attended last week's talks have refused to discuss in any detail what changes, if any, are being considered in the JCRC's role nor the relations of the two constituent bodies. No final decision will be made regarding contractual changes until both parties have studied the question further.

Pinsky and Crestohl claimed BB and CJC should have had equal representation on the delegation led by Dr. Melvyn Schwartzben, CJC Eastern Region chairman, that went to Quebec City.

Schwartzben has said, since his coming to office in May, that a redefinition of the role of the JCRC, Eastern Region, is necessary to reaffirm Congress' position as official spokesman for Quebec Jewry.

Said Schwartzben following the meeting in Toronto: "Because Congress is the only democratically-elected body in the Jewish community, its position as spokesman must be upheld, at least until the community decides otherwise....The JCRC's days are not numbered but in all our endeavors, even with the 'Man in Quebec' project, Congress' position as official spokesman has to be protected.... B'nai B'rith represents a certain number of people as a service group, but it certainly cannot represent the totality of the community as Congress does."

When contacted following the meeting in Toronto, Pinsky refused comment. Crestohl said from his point of view, "the contract is fine. If someone thinks otherwise, then the JCRC's role will have to be re-examined and our terms redefined. But I think it would be premature at this stage to say anything more. It would probably do more harm than good."

Query policy of U.K.

LONDON [JCNS] — The Zionist Federation of Great Britain and Ireland is seeking clarification from Britain's Foreign Secretary Dr. David Owen that the British government still maintains its policy of not recognizing the Palestine Liberation Organization.

This move followed a meeting between James Craig, the British ambassador to Syria, and a leader of the PLO in Damascus recently.

Writing to Dr. Owen, on behalf of the federation, Sidney L. Shipton, the general secretary, expressed "extreme concern" that by making contact with PLO officials, the British government could encourage that organization's determination not to come to terms with the existence of the state of Israel.

The federation, he wrote, also "noted with sadness that an ambassador of such a great country as Britain went to wait on an official of an organization which has not even been recognized by his own government, and which has committed many cruel acts of terrorism against innocent victims through hijackings and other atrocities."

The federation also asked Dr. Owens to clarify "whether Craig's meeting meant what — according to press reports — certain PLO officials have interpreted as 'a signal for a shift in British foreign policy towards the PLO'."

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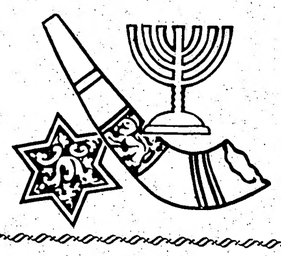

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(Religious News Service photo)

Nava Arad has been elected secretary-general of Na'amat, the Pioneer Women's organization in Israel. It is the country's largest women's group.

Why Cuba broke with Israel

By RICHARD YAFFE

NEW YORK [JCNS] — Castro's Cuba, which at one time had cordial relations with Israel, is now leading the pack against the Jewish state. Its anti-Israel stance and anti-Semitism would leave no doubt in anyone's mind that it has decided to side with "the most extreme and intransigent elements in the Middle East," according to Ambassador Chaim Herzog, Israel's permanent representative to the United Nations.

Herzog, in a recent interview, told with some dismay of the rapprochement being talked about between the United States and Cuba. He was particularly disturbed at the fact that the U.S. Jewish community has not raised with Washington the issue of Castro's virulence against Israel; his complete identification with the anti-American Third World, and his subservience to, and work for the Soviet Union.

As recently as May, Herzog pointed out, the Cuban delegate to the UN Economic and Social Council was the only non-Arab League representative to demand that the anti-Semitic resolution equating Zionism with racism be included on the agenda of a UN-sponsored world conference on racism scheduled for 1978.

The United States, Herzog said, has stated it would not attend such a conference if the anti-Zionist resolution appeared on the agenda, and is telling other member states of this position, asking them, especially those from the West, to follow suit.

The early relationship between Cuba and Israel was excellent, with Israeli specialists helping the Cubans develop their agriculture and technology. In 1963, Premier Castro declared three days of mourning upon the death of Israel's second president, Yitzhak Ben-Zvi.

There had been some 12,000 Jews in Cuba before the Castro revolution, but 90% of these fled when nationalization deprived the Jews, primarily a middle-class people, of their businesses and property. The 1,500 who remain, according to all reports, are still allowed to maintain a free and open Jewish life.

Fidel Castro

Chaim Herzog

There was extreme pressure from the Arab states and the Soviet bloc on Castro to break with Israel after the Six Day War, but he refused. "The destruction of Israel," he told a sympathizer, Paul Jacobs (New Outlook), "was not part of a Socialist program, as socialism was understood in Cuba." He would not break diplomatic relations with any state which had done him no harm, he maintained, and a Jewish supporter of Castro, Dr. Ricardo Subirana y Lobo, who called himself a Socialist Zionist, continued as Cuba's ambassador to Israel.

The break came in 1973. It was announced dramatically at the Algiers Summit Conference of Non-Aligned States in September of that year. Since then, Herzog said: Cuba has been "second to no other state" in its expression of unrelenting hostility towards Israel and of total support for the extremist program of the Palestine Liberation Organization. And this hostility has not been confined to the political arena; its armed forces have served with and trained Arab forces and terrorist groups committed to Israel's destruction.

The abrupt **volte face** has been attributed to various things. Castro's economy was deteriorating, along with his influence within Latin America (the coup in Chile which brought down Allende came two days after Castro's speech in Algiers). He, therefore, looked to the Third World for allies, and to the Soviet Union for money, which he got, generously.

Castro "nearly wrecked" the Algiers meeting when he tried to stop states friendly to Washington from speaking, and acted as the "strongest spokesman for the Soviet Union" at the meeting, The New York Times reported at the time.

The Cuban's antics were so violent that even President Houari Boumedienne of Algeria, the president of the conference, and Col. Muamar Quaddafi of Libya, neither of whom can be considered moderates, were reported outraged, and Quaddafi, who is now one of Castro's closest friends and admirers, complained that he should not have been allowed to attend the conference at all. But all was forgiven when Castro announced the break with Israel.

That began Castro's drive for position within the Third World, and this meant striking through Israel. This fitted well with Russia's plans for Africa where it wanted to replace governments friendly to the West, which were welcoming Israeli aid projects, with regimes friendly to it.

On the battlefield, Herzog went on, the Cubans sent an armored brigade to Syria and helped Palestinian terrorists. They also had training missions in Southern Yemen and in Algeria, where Che Guevara had his political base in the 1960s.

On his travels through Arab and Soviet bloc states, Castro signed joint communiques with each of them denouncing Israel, and one of them, signed with Libya, called for "the complete liberation of Palestinian land," including Israel.

But it was at the UN where Castro's enmity for Israel was readily and consistently demonstrated, and where he championed the cause of the PLO. In 1974 and 1975 Cuba appeared as the unofficial sponsor of the PLO at the world organization, and when the first PLO delegates arrived, it was the Cubans who showed them around the building.

When Yasser Arafat, the PLO chieftain, decided it was safer to leave America than remain in New York after his speech before the General Assembly, he flew to Havana to get a warm greeting from Castro.

The Cubans at the UN and the PLO have worked hand in glove throughout, and the Cuban representatives' interventions in committees and in plenary have been the most inflammatory against Israel and the most appreciative of the Palestinians.

At one point, a Cuban delegate fully endorsed the PLO Covenant, which calls for the end of Israel and the substitution of a "democratic secular state" in Palestine, and said he would serve on a new UN committee dedicated to the implementation of that program.

Herzog recalled that after the failure of the initiative agreed upon by the steering committee of the non-aligned states to oust Israel from the UN, the Cubans became particularly active in the work to get the "Zionism-is-racism" resolution passed, and in the autumn of 1975 they moved to have the UN endorse the PLO Covenant's provision to that effect. It was reported, but never verified, that a Cuban helped the PLO in drafting the anti-Zionism resolution.

Israel's rescue of the hostages at the Entebbe airport appeared to bother the Cubans at the UN as much as it did the Ugandans. In the Security Council debate on the matter in July, 1976, Cuba condemned Israel's rescue mission as a "flagrant violation" of the UN Charter, and a "criminal violation" of Uganda's sovereignty which was "consistent with Israel's traditional and racist policy."

Last year was the "year of moderation" both for the Arabs and Cuba, and anti-Israeli statements and resolutions were toned down somewhat, but the campaign took on new steam this spring when Castro's joint communiques with African states showed a return to an unrestrained hostility for Israel.

Herzog was asked if all this has "paid off" for Castro, so far as a leadership role in the Third World was concerned, and he said that it has. From an isolated position at the Algiers conference, Castro has gone on to be host to the steering committee of the non-aligned states in 1975 and in 1976 to a UN-sponsored seminar on liberation in Africa, and in 1979 the next non-aligned summit will be held in Ghana.

Point one time, it was shock out, Castro was ed as to questions raisexist. "Brel's right to statements of Castro's months," He last few "leave no doubt" said, has chosen to side with Cuba most extreme and intransigent elements in the Middle East."

Begin's message to Jewry

'Let us stand together in unity'

By MENACHEM BEGIN

JERUSALEM — This new year marks the 30th anniversary of the independence of Israel. The soul-searching which we, as individual Jews and as a people, are traditionally commanded to perform with the coming of each new year, requires of us not only to mark the achievements along our path to national redemption, but also the obstacles and — yes — our weaknesses.

Of the some 12 million Jews around the world — which is the approximate size of our people — no more than one-quarter has ingathered into our reborn homeland. This good land cries out for our return to Zion, from West and East.

The majority of our brethren in the Soviet Union are deprived of this right. It is incumbent, therefore, on the Jews of the free world to renew and intensify the human struggle for the right of repatriation to Zion and freedom. We must act together, vigorously and visibly, on their behalf.

In the democratic countries our Jewish brethren are able to embark on aliyah of their own free will. I call upon them today, in this Jewish season of recommitment, I call particularly upon our younger generation: Arise and come, build up the land — for your sakes and ours — and for the sake of the coming generations.

There exists a further challenge: Here, in our small Jewish homeland, there prevails a problem of poverty that is intolerable.

My appeal, therefore, is directed to my fellow Jews in the Diaspora who have given so magnificently over the years to the UJA and the Keren Hayesod and for the purchase of Israel Bonds. I ask of them on the occasion of Israel's 30th anniversary to double, this year, their contributions and purchases.

The extra sums will be totally earmarked for the construction of decent new houses for the tens of thousands of families in Israel living in distressful conditions.

The study of Hebrew as the second spoken language, throughout the communities of the Diaspora, is the third challenge of our generation. I call upon my fellow Jews to do all in their power to ensure that their daughters and sons not only study the language of our ancient-reborn culture but also to speak Hebrew as a living language of daily communication.

And finally, we the Jewish people are in the throes of a historic struggle for the just cause of Eretz Israel. In the final analysis, this is a struggle to guarantee the lives, the security, the liberty and the peace of our children and grandchildren.

Let us stand together, the whole Jewish people — in the homeland and throughout the Diaspora — as a wall of fortitude around the land of our fathers. In unity, we shall prevail.

Let us pray that this be a year that will bring peace to all peoples. A year that will bring peace to our own region, for this is our deepest aspiration and yearning.

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National News

This is the grave in Holten Cemetery for Canadian war dead of Private H. Mendelsohn of the Royal Canadian Regiment, killed in action in 1945 at age of 24.

Ex-servicemen discover 100 European graves

By JANICE ARNOLD

MONTREAL — Two Canadian ex-servicemen have compiled the first listing of 100 graves of Canadian Jews who were killed in action in World War II.

Hy Geniele, junior deputy commander and Al Cutler, national adjutant of the Jewish War Veterans of Canada, recently returned from a 12-day whirlwind tour of 17 cemeteries in France, Belgium, the Netherlands and West Germany where Canadian Jewish soldiers are buried.

Although trips are made each year to Europe to pay homage to the Canadian war dead by the Royal Canadian Legion and other interest groups, no pilgrimage has ever been made to the Canadian Jews who died in battle.

In fact very little information existed on the whereabouts of fallen Canadian Jews until Cutler and Geniele took on the task of combing through literally thousands of graves to find the monuments of the odd Jewish soldier buried here and there amid rows and rows of crosses.

For over three years, the Jewish War Veterans have been collecting data from relatives on where their kin were buried. Many only knew the country and few the exact circumstance of death.

The 100 Jewish graves were found in the following cemeteries: Bretteville-sur-Laize Canadian War Cemetery, France (23); Beny-sur-Mer Canadian War Cemetery, France (17); Groesbeek Canadian War Cemetery, Holland (13); Reichswald Forest War Cemetery, West Germany (8); Holten Canadian War Cemetery, Holland (8); Bergen-Op-Zoom Canadian War Cemetery, Holland (6); Dieppe Canadian War Cemetery, France (5); Calais Canadian War Cemetery, France (5); Adegem Canadian War Cemetery, Belgium (5); Ranville British War Cemetery, France (2); Schoonselhof British Cemetery, Belgium (2); Heverlee British War Cemetery, Belgium (2); Bayeux Commonwealth War Cemetery, Holland (1); and Middlekerke Town Cemetery, Belgium (1).

Cutler and Geniele began their 3,300-mile journey from the Canadian Forces base at Lahr, West Germany. Knowing only the town where the cemeteries are located, the two veterans often went miles out of their way trying to find a remote cemetery.

Those killed in action during World War II were buried close to the spot where the battle occurred, the whole crew usually being buried side by side. There are an estimated 500,000 cemeteries in Europe where soldiers are buried. Nearly all are situated on the outskirts of small towns, often in farmer's fields or in wooded areas.

One such search was for the Middelkerke Cemetery near the resort town of Ostende, Belgium. Cutler and Geniele had been told there was one Canadian Jew known to be buried there, a Flt. Sgt. Ben Leo Kohn, an air gunner with the RCAF killed in September, 1942.

Although isolated, all cemeteries were found to be in immaculate condition.

Kaddish was said at all of the graves, including those of three French, three British, one American and one Australian Jew they found. Photographs were taken of each grave which will be made available free of charge, to next of kin as soon as they can be found.

"The young people today don't even know the contribution Canadian Jews made in World War II. Jews had the second highest volunteer rate and second highest number of decorated men of all religions in Canada," said Cutler, who served in the infantry of the 1st Canadian Army. Geniele was with the artillery.

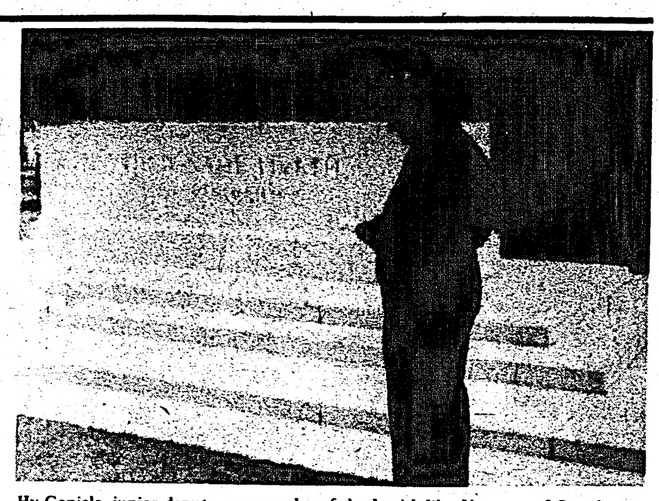
The 100 Jewish graves found is by no means conclusive. The original itinery had included visiting the 14 cemeteries in Italy where Canadian Jews lie.

"We believe there are another few hundred we didn't find," Geniele said. "There are, of course, thousands of Canadian soldiers who were never identified. There are many, many monuments marked 'Only known to God.'"

Some may be buried in town churchyards, others may be in the British war cemeteries Cutler and Geniele did not visit.

A full report of the pilgrimage will be sent to Brig. Gen. P.V.B. Grieve, secretary general of the Commonwealth War Graves Commission, Canadian Agency, in London.

Photographs or more information are available by writing Jewish War Veterans of Canada, PO Box 593, Snowdon Station, Montreal H3X 3T7.



Hy Geniele, junior deputy commander of the Jewish War Veterans of Canada, recites Kaddish at a monument to unknown soldier at Holten Cemetery, Holland.

Traders risked lives, fortunes

looking back

By DAVID ROME

Of the handful of Jews who came to the province of Quebec at the time of the conquest or immediately afterwards, Samuel Jacobs may have been the very first.

As colorful and almost as prominent as Aaron Hart, his memory has, however, not survived as well for a very remarkable historic fact.

The early Canadian Jewish pioneers are clearly divided into two groups. There were those who left no continuing family in this country after their years of community activity; and then there was the dynasty.

The latter consisted, in effect, of one extended family with the progeny of Aaron Hart at the core.

Almost by clear design, and with the blessing of good luck, this remarkable figure of Canadian history perpetuated his family largely in Canada, and gathered about him the Judahs, the Davids, the Hays, and the Josephs in a fairly well-knit unit which became, in effect, the Jewish community of Canada for 100 years.

Naturally, by the presence of this progeny and by the dissemination of this family tradition, they have been remembered, while those with no successors have been forgotten for all that they were and did during their lifetime.

In justice to ourselves and to the accuracy of our history, we would do well to refresh the recollection of those pioneers, even if they left no Kaddish-sayers on their yahrzeiten.

The name of Shmuel Jacobs (as he liked to sign in Hebrew) can serve as a device.

Even a cursory reading of their story as a group, and the biographies of these typical Jewish merchants who ventured to Canada, serves to correct many common impressions.

These men did not ride into the country on the coat-tails of front-line fighting men. They risked their lives and their fortunes, often alone, and often ahead of the organized troops. When the soldiers came they sometimes found the Jewish men in the hostile territory before them, in peril from both French and from Indians.

In a pattern that was repeated a century later in the wilderness of the Rockies, presidents of synagogues spent their lives with Indian tribes, sometimes even marrying them and bearing progeny. They were participants in the military, economic and constitutional developments of the area.

Many of these Jewish pioneers were genuine coureurs de bois. A Yiddish term needs to be sought out for these men who covered a quarter of an unmapped continent in canoes, "bateaux" and frigates, spending months and years in Yamachiche or at Mickilimackinac.

They had come to Canada with the British as suppliers and remained as traders with the civilian population when the war against the French ended. They were so close to the advancing line of the English troops that several of them were in danger from the French and their Indian allies.

They established themselves at strategic points on important rivers, thus commanding the routes where the Indians traveled hundreds of miles to bring their furs and to obtain the traders' alcohol.

They established homes and businesses in Quebec City and in Montreal, owned property, pioneered in Ontario (Upper Canada), went through the agonies of the American War of Independence, which was a civil war for them, with all its challenges to loyalties, ideals, family and interests, founded the synagogue and the cemetery in Montreal, engaged a minister and then contested a law suit with him.

Then they faded away, taking their children with them, leaving the continuity of Jewish history in Canada to the extended dynasty.

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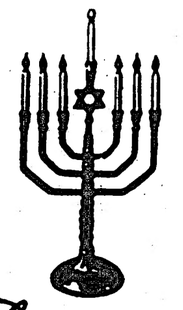

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ROSH HASHANAH GREETINGS FOR 5738

By PHILIP G. GIVENS
National President
Canadian Zionist Federation

Rosh Hashanah, like the morning sun, comes over the horizon again, heralding a new year even before the cataclysmic events of the past year have subsided. The full repercussions of those events are yet to be felt.

Last November, a new administration came to power in the United States and there were those of us who, for a variety of reasons, believed that this would be an improvement on the Ford/Kissinger administration. The honeymoon period was scarcely over before a "get tough with Israel" policy appeared to emerge.

In February, the U.S. blocked the sale of 24 Israeli-built Kfir fighter bombers to Ecuador. Shortly thereafter, the State Department announced a hold-up of the sale of some concussion bombs and other promised weapons.

Although it was not possible to pinpoint any overt policy change, there was suddenly a plethora of statements, denials, retractions, reaffirmations and reassurances vis-a-vis the Middle East, by the U.S. president, the secretary of state and other top officials, which gave rise to doubt and confusion in the minds of most of us. The same officials simultaneously proclaimed their deep concern for the welfare of Israel and that they had the best interests of the state at heart.

It is entirely possible that all of this had some influence on the outcome of the Israeli elections. The unexpected emergence of the new Likud government, however, was viewed with apprehension by Washington. The U.S media lost no time in depicting Premier Begin as a former "terrorist" and a potentially dangerous "extremist."

Nonetheless, Begin's recent visit to the U.S. went surprisingly well. I sat in front of him at the Waldorf Astoria and heard him say, "I came to the United States a hopeful man, and I will be leaving the United States a happy man." He went on to say that he will be bringing, "good tidings to the people of Israel from the United States and from Washington. There was no confrontation," he said. "On the contrary, there has been a deepening of friendship between the United States and Israel."

Notwithstanding these reassuring words from Premier Begin, one gets the disturbing impression, as we enter the new year, that the U.S. is irrevocably launched on a course to impose a Middle East settlement which is more favorable to the demands of the Arabs than previous administrations have been willing to endorse. I have no doubt that U.S.-Israeli relations will encounter many hurdles in the new year.

It is not unlikely that the Canadian government will support the U.S. position. As Israel is subjected to increasing pressure to accept a settlement which does not ensure real peace and security for the Jewish state, the coming year holds portents of stress and added responsibility for the Jewish communities of the United States and Canada. We will all have to stand up and be counted. We must, in 5738, give true meaning to our Zionist ideals by demonstrating our love and staunch support for the state of Israel in these difficult times.

We face a momentous year. May we be granted the strength, the energy, the wisdom and, above all, the indomitable spirit and optimism which has been the mainstay of our Israeli brethren.

L'Shana Tova Tikatevu!

By PHIL GRANOVSKY
National President
United Israel Appeal of Canada

In my dual capacity as national president of the United Israel Appeal of Canada and co-chairman of World Keren Hayesod, I am pleased to extend a warm message of greeting to the Canadian Jewish community on the advent of a New Year in the Jewish calendar.

The year 5738 will be one of great decision for the entire Jewish world and likewise a year of unparalleled opportunity.

We, the Jewish people, are resolved to continue the historic struggle for the achievement of a free and peaceful existence for our people everywhere. We are determined that the struggle for free emigration of Soviet Jewry will continue unabated and we will continue to bring pressure on the conscience of the world on behalf of beseiged Syrian Jewry.

On the road to peaceful existence between Israel and her Arab neighbors we hope and pray that the good omens emanating from Prime Minister Begin's visit with President Carter in Washington will be enhanced, and culminate in a viable peace treaty between Israel and those countries which have maintained a state of war with her for almost three decades.

In the task for the redemption and up-building of the state of Israel, we will continue our efforts to improve the quality of life within the Jewish state so that every Jew who wishes to participate in the historic act of Jewish state-building will have that opportunity under conditions necessary for positive and meaningful absorption and integration into Israeli society.

During the year, 5738, world Jewry and people of goodwill will celebrate the 30th anniversary of Israel's independent existence. As we look back over 30 years of meaningful accomplishment, we express a determination that that partnership and oneness of purpose which evolved 30 years ago between Israel and the whole of world Jewry will flourish and be strengthened in the decades to come.

Ours is a unique generation. From the ashes of despair which followed the Holocaust, we have grasped destiny into our own hands and bear witness not only to the birth of the Third Jewish Commonwealth, but likewise the rejuvenation of our people resulting from Israel's very being.

We pray that this New Year will witness the long hoped for beginning of the Messianic era — a time of peace for Israel and for all mankind.

By RABBI W. GUNTHER PLAUT
President
Canadian Jewish Congress

Even as the Almighty "daily renews the work of Creation," so must the Jewish people constantly, year after year, renew their basic commitments.

For Canadian Jews this means, at this season, a resolve to preserve national unity, to safeguard civil and social liberties, and to strengthen our communal institutions.

A strong Canadian Jewish community will be a cornerstone of K'lal Yisrael, at the centre of which stands a strong and secure state of Israel.

We salute it with love, and greet our brethren round the world with a fervent wish for a ketivah tovah and with a solemn pledge: "We are part of you, even as you are part of us."

By NATHAN SCOTT
President of The Jewish National Fund of Canada

I am pleased to send best wishes to the readers of your important periodical. The Anglo-Jewish newspapers in Canada serve a very important and meaningful function and we of the Jewish National Fund are always pleased to co-operate with them.

During the new Jewish year which is about to begin, the state of Israel will mark the 30th anniversary of its establishment. During the same year, we shall mark the 1,908th anniversary of the destruction of the Temple, and the 77th anniversary of the establishment of the Jewish National Fund. There is a definite and distinct connection between Tisha B'Av, Yom Ha'atzaut and the JNF.

For 1,831 years after the destruction of the Second Temple, Jews mourned its destruction, and prayed for the re-establishment of the Jewish Commonwealth. But the very first practical step that was taken was the establishment of the Jewish National Fund. Prior to 1901, very little was done to re-establish the Jewish people upon the Jewish homeland.

But with the establishment of the JNF came a definite program of the purchase of land, the redemption of soil, the building of settlements, the planting of forests, the preparation of farms, vineyards and fields for Jewish settlement and enterprise.

Many are the factors that went into the re-establishment of the Jewish Commonwealth but first and foremost is the pioneer work performed by the JNF for nearly half a century before the establishement of the state itself.

As Jews gather throughout Canada and indeed throughout the world to pray for a year of health, happiness and peace and contentment, it is important to look back upon what has been accomplished, as well as towards the many challenges yet remaining.

On behalf of the Jewish National Fund of Canada, I extend my best wishes to one and all and hope that by the end of the New Year, soon to begin, we will be closer to a peaceful settlement of the many problems that beset our people in Israel.

By BARBARA EPSTEIN
National President
Women's Division
United Israel Appeal Of Canada

Throughout the generations Jewish women have played their full part in writing the glorious history for our people and in protecting the existence and viability of the Jewish people.

The New Year holds great expectations and promise for all of us. We will joyfully celebrate the 30th anniversary of the Jewish state and in doing so will feel a sense of satisfaction in the knowledge that through our efforts we contributed richly to the achievement of three decades of independent Jewish existence.

We enter a new year in a spirit of optimism and determination — optimism in the knowledge that the first glimmer for peace in the Middle East has appeared on the horizon — determination in our efforts to do everything possible to make long-sought-after peace a living reality.

On behalf of the national executive of the women's division, I am pleased to extend New Year greetings to the whole of Canadian Jewry and to urge that Canadian women redouble their effort in the quest for the achievement of our historic goal — the redemption of Israel and of our people everywhere.

The accomplishments of the Canadian Jewish community in the very creation of the Jewish state and its ongoing sustenance and aid is shared in full measure by the Jewish women in Canada. We are indeed proud of the fact that next to the United States, Canada ranks as the number one community in providing social-welfare assistance to the heroic Yishuv of Israel.

The women's division of the United Israel Appeal of Canada is active in the dozens of centres which stretch across the 5,000-mile expanse of the Canadian continent. Our role is not only that of garnering much needed tangible support for Israel's immigrant needs, but we likewise play an effective role in keeping Jewish women apprised of the dynamics in day-to-day Jewish life and making them feel part of the mainstream which constitutes the oneness of the Jewish people.

By ALLAN BRONFMAN
National President
State of Israel Bonds

I ask Canadian Jewry to count their blessings and acknowledge their gratitude by meaningful expression. Streams of endless craving, clinging, dreaming and praying of millenia; streams of tears, pledging and waiting from all corners of earth...carried us of this generation to Israel, Jerusalem and the Holy Wall.

Our ancestors could only dream of a United Jerusalem and a renascent Jewish state. What can we do to become worthy of of this miracle? At no time of the year are Jews all over the world so deeply conscious of their commitments and introspection, as during the High Holiday period and we search for the mitzvah that will help us express our feelings.

We remember what we were in a world without Israel, and each of us knows the enormous benefits Israel has brought into our life. International events confirm how crucial the solidarity of world Jewry is to the destiny and future of Israel.

We are commanded, therefore, to strengthen our bond with Israel in every way and especially in a commitment that will strengthen her economy which is a most vital ingredient in Israel's quest for peace and progress.

The purchase of an Israel Bond by every Jewish family is positive means of asserting our resolve to preserve and strengthen a united Jerusalem, the metropolis of the world, and the permanence of Israel.

The road to peace still remains long and arduous, but we can shorten the road and broaden our purpose in life by honestly giving of ourself, energies and resources toward the building of Israel. May the New Year, 5738, herald an era of peace, health and contentment for you and your family, for Israel and all people of goodwill.

Our best wishes for a very happy New Year.

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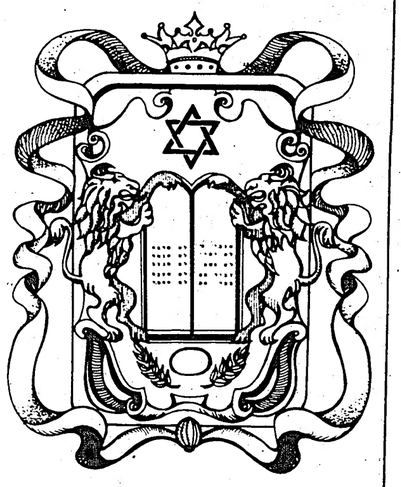

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Taking stock

Few Jewish holidays and festivals have the awesome power of Rosh Hashanah and Yom Kippur. The themes of justice and mercy which permeate the liturgy of these holidays strike responsive chords in the psyche of Jew everywhere.

We are told that the great German-Jewish philosopher, Franz Rosenweig, was transformed into a committed Jew as a result of his attendance at Yom Kippur services during a particularly trying period of his life. During the prayers he was overcome by the piety of the worshipers and the solemnity of the occasion.

Truly, the themes of Yamim Noraim, the days of awe, are solemn. Rosh Hashanah, the Jewish New Year, marks the beginning of the 10 days of repentance which terminate in Yom Kippur. During this period, the Jew is enjoined to engage in the exercise of introspection.

The myriad prayers and recitations of both the Rosh Hashanah and Yom Kippur observances are designed to promote a mood of sincere self-analysis, a personal stock-taking of one's life in the past year.

The confessionals, however, are articulated in the plural because the Jew considers himself as part of a community. Thus there is none of the morbidity that is often associated with revealing one's sins and transgressions.

The symbols and customs of the holidays serve to heighten the religious significance of the observances. The blowing of the shofar is especially important in this context.

There are three distinct shofar-notes, the long **tekiah**, the plaintive **shevarim** and the staccato **teruah.** The sounds produced by the shofar remind the Jew that penitence is demanded from him. The piercing notes which resonate in the hearts of all, are said by tradition, to be the same as those sounds that were heard at Sinai when the Torah was given.

On Yom Kippur, the discipline of fasting is added to the exercise of contrition in which the Jew is engaged during a 25-hour period. The Torah commands the Jew to "afflict your souls" and, in traditional circles, this is taken to mean not only abstinence from food but also prohibitions against washing and bathing and other mundane preoccupations.

The purpose behind the holiday practices is to condition the individual to reorganize his imperfections and to direct him to repentance. The act of repentance is known as atonement, literally, being "at one with God." In Jewish teaching, forgiveness of one's sins is seen to be automatic where God is concerned. As Heine said: "God will forgive me, that is His profession."

In so far as sins against one's fellow man, however, Yom Kippur does not provide exculpation unless the aggrieved party has been pacified. On this most solemn day on the Jewish calendar, the Jew must look for forgiveness not only from the Lord of the universe but also his brother. It is a mitzvah on Yom Kippur, moreover, to forgive others for the wrongs they have inflicted on you.

The High Holiday season affords everyone the opportunity to regenerate his spirituality and to wipe clean the tarnished slate of a year of sin and transgression.

Between Rosh Hashanah and Yom Kippur the proper greeting that one extends is **gmar hatimah tovah**, "may the final seal be for good," a recognition that during this period we all come under God's judgement. In the Jewish tradition, however, God's justice is always tempered by mercy. That is a consoling thought as we enter the New Year.

United Church blunder

The United Church of Canada and the Canadian Jewish community have not always seen eye to eye on a number of issues, particularly the thorny Middle East one. Much of the controversy swirled around the editorial position taken by The Observer, the semi-official publication of the church.

In the last few years, the atmosphere has become somewhat more agreeable. This period of comparative tranquility dates from the time The Observer editor, Al Forrest turned his attention away from the Middle East and devoted his talents to other issues.

Now we come to the 27th General Council of the United Church of Canada, a most important body in the religious life of this country. Seemingly out of touch with reality, the council displayed a shocking ignorance of what the Middle East problem is all about by adopting a resolution calling for the reconvening of the Geneva Conference with the PLO present as representative of the Palestinian people.

It's a far-fetched analogy, we admit, but let us ask this question of the United Church leadership. If a worldwide crisis developed within the Christian communities, would the United Church be willing to take part in an ecumenical conference at which one of the parties was sworn to the destruction of the United Church? Any answer other than an emphatic negative would be a patent absurdity.

Yet this is what the General Council resolution urges as a solution to the Middle East impasse. How supposedly intelligent men and women could reconcile their collective Christian conscience with this shocking resolution is beyond our understanding. Had the council resolution simply endorsed the right of the Palestinians to a homeland of their own and endorsed UN Resolution 242 which seeks to guarantee the sovereignty of all Middle East nations, we could not quarrel with it. But to urge that Canada's minister of external affairs insist on PLO attendance at a Geneva Conference is outrageous and an indictment of those who voted for it.

It is ironic that the United Church resolution was adopted one day after the PLO Council in Damascus proclaimed its ultimate aim to be the destruction of Israel as a nation state. Let it be said for the enlightenment of the General Council that the dismantling of the Jewish state is, and always has been, the number one priority of this terrorist gang that claims to speak for the Palestinian people.

The response of the Jewish leadership to this incredible resolution was conveyed to the General Council in a telegram signed by the leaders of Canada's major Jewish organizations. That the United Church has blundered is obvious. What is particularly painful and disturbing is that one of the major Christian faiths in this country has taken a position far out of line with Christian doctrine.

Guest Editorial

Ignorance isn't bliss

By CHARLES ANTHONY

The Canadian Jewish News (Aug. 12) cried over Beth Sar Shalom's missionary ads to convert Jews, a Christian aim for 1,900 years. Conversions only prove ignorance of Judaism, as with your report that Frank Collins of Chicago, a U.S. Nazi leader, is a son of a Jewish father.

Surely the lack of Jewish unity and the bitterness against Torah has caused Jewish tragedy all these years? Was not the land of Israel given to Jews on condition of keeping Torah laws to "teach them to your children?"

So says the Bible which Christians accept, too, and missionaries use to convert Jews. But then, Torah demands sacrifices; yet all we sacrifice here is money for communal charity. Torah also demands honesty, humanity, justice; a simple blueprint for utopia. Yet how many people read Torah; how many possess a Bible!

The "People of the Book" gave the world a civilization and now many Jews know nothing of this tremendous treasure. How ironic. How tragic. Because history shows the truth of biblical promises of blessing for observing; tragedy when Jews fell short.

So instead of all this infighting, why not agree quietly to disagree, but unite as people: learn what Judaism is all about since lack of knowledge increases assimilation and gladdens missionaries. Today's greatest need is Jewish education to appreciate the Jewish heritage.

Canada spends wildly on multi-culturalism, but parents seeking to include Jewish culture in children's education must suffer double taxation to get it in a Jewish school. For how much longer will Jewish parents remain second-class citizens, paying increasing taxes for palatial schools but denied the right to have secular education paid for, from those taxes, at the school of the taxpayer's choice? Christians seeking a decent moral education are in the same predicament, faced with secular public schools.

Instead of uniting to get justice for parents seeking a moral education for their children, most Jews are completely apathetic or too busy attacking others for not subscribing to their own beliefs. Yet it is the Torah that tells the world, "Love thy neighbor as thyself;" it is the Jewish heritage that makes so many Jews give generously to help so many good causes and to help Israel.

For 3,500 years, Torah has preserved those Jews who kept it: how long can people remain Jews if they chop out bits they dislike? We see the attrition rate all around us, from that very act. Even though we may not observe all 613 duties incumbent on the Jew, who has the right to say they should be cancelled?

Mr. Anthony is a Toronto businessman who occasionally contributes articles to this newspaper.

Letters to the Editor

Halacha has breadth: reader

Dear Editor:

There were three interesting foci concerning the Halacha-secular dialogue in your July 29 edition. First, in J.B. Salsberg's column, David Woolf is reminded of our unsolicited vanishing youth; chastized for his belief that the only anchor to an enduring Jewish identity is traditional Orthodox Judaism; then challenged to explain the defection of a number of souls from the Orthodox camp.

Second, Al Roebuck, in his letter to the editor, comments on the relationship between the concept of "Lo Bashomayim He" (the law is not decided in Heaven) and supposed emendations to such biblical terms as "Ayin Tachas Ayin" (an eye for an eye). In Mr. Roebuck's view, such Talmudic "constructions" decry "notions of Halachic immutability." Third, Israeli Supreme Court Justice Haim Cohn is quoted as pleading for a "courageous rabbi who in the spirit of Rabbi Gershon of Mainz will stand up and bring to Halacha the progress and change of which it has been capable in the past."

The denominator common to the various points enumerated above lies in the necessity of a classical Jewish education as a requisite for Jewish survival. That segment of our youth that loses its Jewish awareness on its own, often searching elsewhere for meaning, is largely ignorant of the majesty of Jewish thought and the depths of Torah wisdom.

The introduction of this class of youngsters into the missionary debate is not a red-herring but actually further emphasizes the urgency of a comprehensive Jewish education for all of our youth.

Mr. Roebuck's letter substantiates Mr. Woolf's insistence that this Jewish education be of a traditional nature. Were Mr. Roebuck better versed in fundamental Judaism, he would have realized that his "Talmudic construction" was no construction at all. As Judaism has it, the Oral Law was given at Sinai, concurrently with the Written Law.

The point simply is that Halacha itself has the breadth and depth to require different behaviors in response to different situations. This, however, is not accomplished at the whim of expediency as is the case with currently popular situational ethics. Policies coming from such a morally bankrupt scheme would lead a so-called religious body to allow retarded persons to die at birth. Perhaps with a deeper, more intimate knowledge of the intricacies of Hashkafa (Jewish outlook) and Halacha, there would be fewer misconceptions prevalent to divide the greater Jewish community.

D.S. Nussbaum, Willowdale

CRITICISM

Dear Editor:

Regarding Mr. Tom Brown's vicious attack on Mr. David B. Woolf in your Aug. 12 issue, it would do Mr. Brown's cause well if he would stick to issues and respond to some of the very interesting points made by Mr. Woolf in his letter of July 22. But instead, Mr. Brown unleashes a personal attack on Mr. Woolf, drawing comparisons to Nazis and Hitler with a style reminiscent of the infamous **Protocols of Zion.**

As one who admits forsaking Torah-true Judaism and hence having seen both sides of the fence, Mr. Brown should presumably be able to respond intelligently; instead he lowers himself and his cause with contemptible name-calling and personal attacks.

I would much rather deal with a so-called fanatic like Mr. Woolf who clearly represents his cause with documented facts and logical constructions, than a fanatic like Mr. Brown whose ugly style of prose and obvious lack of understanding of the basic issues at hand, presents a far more serious threat to our desire for a unified community.

Joshua Gordon, Willowdale

HALACHA

Dear Editor:

Imagine a person, who has not fulfilled Canadian naturalization requirements, claiming rights to Canadian citizenship on the grounds that naturalization according to Canadian law is not required for Canadian citizenship. Such a person can claim all he wants, but the fact of the matter remains that he is not a Canadian citizen. Canada (and many other Western countries, including the U.S.) require prospective citizens to take a pledge in the presence of a judge to uphold the laws of that country.

Shouldn't the Jewish nation (l'havdil) be at least as discriminating regarding those we accept as proselytes? Jewish conversion not done in accordance with Jewish law is a contradiction in terms.

Halacha requires of proselytes circumcision (for males), immersion in a ritual bath and acceptance of the burden of mitzvahs to the satisfaction of a rabbinical court consisting of three dayanim (judges), at least one of whom must be well versed in the laws of Jewish conversion.

In order for a conversion to be valid, the Torah must be accepted in its entirety. If the prospective convert accepts the entire Torah with the exception of one law, even if it's only a rabbinical injunction, then the entire conversion is not valid.

In view of this, can it be possible for a Conservative "conversion" to be valid, when the "rabbis" themselves do not accept the Torah in its entirety? Evidently, such a situation in which these types of "rabbis" sit on the "rabbinical court" was so remote from the minds of our sages that it is not even discussed in the codes.

On another note, several weeks ago, The CJN quoted Rabbi Gedalia Felder as saying that there is only one way of Judaism and that all other ways are fake. Without attacking any individual personally, Rabbi Felder said what had to be said. In these times when effective leadership is so desperately needed, those who have the courage to state their opinion, no matter how unpopular, are to be admired.

Daniel B. Kurtz, Toronto

SONNETS

Dear Editor:

It is not often that an author can personally show disappointment at a review of his book. I should like to take advantage of my position to point out a few shortcomings in Rabbi Baskin's otherwise laudable review of my collection of biblical sonnets, **Past Redemptions.**

The reviewer, it seems, failed to give adequate stress to the uniqueness of the book. At the same time, he did not take enough advantage of his rabbinical background to make a statement on **Past Redemptions**'s religious significance.

Past Redemptions is a collection of 54 original sonnets capped by an endpiece that have been composed and arranged according to their immediate subject, the five books of the Pentateuch. Now really, how many books are there like this? It may be an obvious idea to have one poem for each sedrah of the week, but how many other books are there like it?

Had the book "merely" confined itself to the biblical world, **Past Redemptions** would have deserved more. But the sonnets connect biblical themes with the unanswered problems of our era. They use the light of the Bible to illuminate our own concerns.

And what about the cover? There was no mention in the review of the Jewish symbols so strikingly conveyed by Toronto graphic artist Willhem Hart.

David Birkan, Toronto

A RABBINICAL FIRST

(Religious News Service photo)

Rabbis Dennis and Sandy Sasso are believed to be the first rabbinical man and wife team in the annals of Jewish history. They are both 31 years old, and Reconstructionist rabbis. The Sassos serve Congregation Beth-El Zedeck, Indianapolis, Indiana.

Problems confronting Jewry have become more ominous

By J.B. SALSBERG

And so, dear readers, another year is departing and we are on the threshold of a shining new one — the year 5738 of the Jewish calendar.

Traditionally, this is the appropriate time for a review of the world-wide Jewish experience for the completed 12 month cycle. This annual exercise really means the examination of the perennial "Jewish question" or, as it is often called, the "Jewish problem" on the background of a year's events.

But what is this ever-present "Jewish problem?" There is, of course, no simple or single answer to this question. Jews as well as non-Jews offer more than one answer. But there is a rather broad approach to the issue which, in my opinion, merits thoughtful consideration. It is this:

The "Jewish problem" is usually the extension of a general problem that disturbs the entire society among which the Jews happen to live. But that general problem usually acquires an especially virulent characteristic when its effect reaches the Jewish minority of that society. It then becomes a very specific "Jewish problem."

All our experience, from ancient times to this day, in almost all countries and under all sorts of economic systems and regimes, seems to bear out this opinion. (Early Zionist thinkers must have had this opinion in mind when they spoke of the ill-effects of the dispersion...)

One thing is incontrovertible; the world of the last quarter of the 20th century is beset, like never before, with crucial problems and confrontations and, consequently, the Jewish problem is very acute and painful. What then, within such a globla framework, is the balance-sheet of our world-wide experience for the calendar year 5737 which is now receding into history?

As I see it, the experience of the past year all point to a deepening of all our crises. No single major issue that confronted us during the past 12 months has been resolved. On the contrary, they have assumed a more ominous character. The new year will, therefore, inherit a crushing burden at its very birth. Let us see.

1. Israel at Year's end. The global strategies of the two major world powers — Russia and the U.S. — are keenly felt in Israel. Russian, hard pressed recently be America in the Middle East, Asia and Africa, intensifies its anti-Israel (and anti-Jewish) policy in favor of the PLO and such reactionary Arab states as Libya.

The U.S., on the other hand, energetically engaged in consolidating and expanding its recent gains in those parts of the world, has intensified its pressure on Israel to accept "peace plans" that seem to offer neither peace nor security for the Jewish state. This pressure has become more relentless than was anticipated. The developments between Washington and Jerusalem in the new year may, therefore, be the most crucial in the history of Israel.

2. Soviet-Jewish relations from bad to worse. If we were to strip the Soviet-Jewish confrontation to its core, we would find that that painful struggle is essentially one of national survival, conducted by a heroic vanguard on behalf of the approximate three million Jews in the Soviet Union.

This inspiring struggle has won the total support of world Jewry and of people of concern everywhere. It has passed through a number of phases, from frame-ups, rigged trials, imprisonment, deprivation of work opportunities, harassment, separation of families, etc., to torrents of "anti-Zionist" propaganda at home and abroad.

But towards the end of the Jewish year two new danger signals have emanated from Moscow. One, was the obvious preparation for a Moscow-style show trial, with Anatoly Scharansky as the central victim. The Soviet police are evidently trying to discredity and destroy the Jewish activist movement in Russian by fabricating a link between Scharansky and U.S. espionage agencies. But perhaps more alarming was the second of the new signals from Russia.

For the first time in many years official Soviet news agency and its press have begun to speak of "Jews" and not "zionists" in its stepped-up crusade against world Jewry and, most particularly, against the Jews of the United States. The language and the allegations are terrifyingly reminiscent of the Czar's poison literature about "Jewish millionaires" and "Jewish control" of the American mass media.

This is a shameful development but it is also a dangerous development on the Jewish horizon at the end of theyear 5737.

There are, in addition, mounting problems that the Jewish communities in Arab countries, in South America and in Africa will be faced with in the new year. The particular nature of the Jewish problem in each of these areas requires a fulelr examination but their escalation is, unfortunately, all to evident.

A sober evaluation of our global position, as we enter 5738, suggests that we are heading into stormy weather. The New Year will, I'm afraid, demand greater vigilance, greater dedication and greater effort from all of us. But has it ever been easy sailing for the Jewish people?

In the meantime, on the eve of Rosh Hashanah, let us be of good cheer and confident in the justice of our cause. We shall overcome! We must overcome! A happy New Year to all of you.

ARTIST CAPTURES JEWISH LIFE

The paintings on this page are the work of Henry Weingluck of Toronto. Celebrating his 75th year, he will have a major exhibition at Beth Sholom Synagogue this fall.

Raised in a traditional Orthodox environment in Zawiercie, Poland, he studied art in Cracow, Copenhagen and Berlin, following the First World War.

He left Germany in 1933 to go to Paris where he was part of the Societe du Salon d'Automme. Between 1942 and '45, he was interned in eight different camps in France. After the war, he worked in both Paris and Morocco prior to coming to Toronto in 1948. Today, he owns an art gallery and gift store on College Street.

The CJN is grateful to the well-known artist for allowing reproduction of his works.

This painting of a Rosh Hashanah service in a European shul dates from 1939.

Preparing for Sabbath in Kensington Market, 1950.

A scribe works over a Sefer Torah. Weingluck painted this in Paris in 1939.

Purchasing fruit in Toronto's Kensington Market.

The Pabinitzer Rebbe in German concentration camp.

Yom Kippur Service, 1936, in Frankfurt, Germany.

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Columnists

DAWIDOWICZ–LUCID, REASONED, OUTSPOKEN

book review

By BERNARD BASKIN

The Jewish Presence, Essays On Identity and History by Lucy S. Dawidowicz Holt, Rinehart and Winston $12.95

Students of Jewish history and tradition are forever in Lucy Dawidowicz's debt for her outstanding and highly acclaimed studies: **The Golden Tradition: Jewish Life and Thought in Eastern Europe** and **The War Against the Jews 1933-1945.**

Her new book, a miscellany of 20 brief essays written over a period of 15 years — most of them appeared originally in Commentary Magazine — is not to be compared with her major works.

As always, she is lucid, reasoned and outspoken, but some of the essays are dated and the collection suffers from the lack of a central core or theme.

A majority of the essays deal with aspects of anti-Semitism and the Holocaust that are not fuly covered in her previous books. She deals harshly with the late Hannah Arendt who in **Eichmann in Jerusalem** blamed Jewish victims for not resisting their Nazi tormentors more fiercely. Arendt, she asserts, is guilty of "total ignorance of the historical evidence."

Given the overwhelming Nazi power, use of terror tactics and the willing co-operation of the local population "the wonder is not that there was so little resistance, but that, in the end, there was so much."

In the light of recent astonishing assertions that Hitler was unaware of what was going on in concentration camps, it is instructive to read Dawidowicz on Hitler's self-admitted goal of the extirpation of Jews as "the final solution," and the overwhelming guilt of Albert Speer and Franz Stangl.

Several luminous essays on Yiddish chart its unique contributions to Jewish life and thought and the present state of its decline. There are glowing tributes to such scholars, translators and exponents of Yiddish as Max and Uriel Weinreich, Yudel Mark and Maurice Samuel.

Perhaps her most contentious and controversial essay is entitled "On Being a Woman in Shul." It is bound to rouse the feminists to fury. The author doesn't want women to usurp or 'Hadassah-ize' the religious service. That is because Judaism is a man's religion in substance and practice as well as in symbolic theology.

She believes that women converse in the synagogue because they have "an innate proclivity for gossip," and that biologically and sociologically their religious primacy is connected to the home.

The author is less than fair to Conservative and Reform Judaism. In discussing Isaac Mayer Wise, the founder of Reform Judaism in America, she delineates all his shortcomings, but omits his 40 years of unremitting struggle for the recognition of the achievements of Judaism and the basic rights of Jews.

What she deplores in Conservatism is its middle-class outlook. This results in minimum religious demands, the incarnation of the rabbi as the preserver of the tradition and the association of religion with patriotism.

It is not so much that she is a zealous partisan of Orthodoxy as she is a staunch defender of the tradition against the forces of change and discontinuity.

None of the essays are without interest and meaning. Together they stimulate the reader to greater self-awareness, the recognition of his identity as a Jew and the formulation of crucial, often disturbing, questions.

Zvi Kalishcher was an early Zionist

landmark events in our history

By ROCHELLE CARR

On Sept. 9, 1869, in various parts of Europe, work was continuing at a feverish pace to establish what is commonly referred to as Israel's oldest rural community. The following year, the plans came to fruition. Mikveh Israel, an agricultural school just east of Jaffa, was established.

One man who labored on the project was Rabbi Zvi Hirsch Kalischer. His achievement was all the more noteworthy considering it was accomplished in the days of pre-Herzlian Zionism when one could expect apathy, at best, or opposition, at worst, for such projects, even from most Jews.

Born in 1795 in Posen, an area that bordered the old Jewish shtetl way of life and the influence of modernity, Kalischer was able to infuse aspects of both worlds in his goal.

At first, however, Kalischer led the typical life of a Talmudic scholar. He paid little attention to the dreams that would occupy his later years. After receiving the usual shtetl education, he served as the rabbi of Thorn for about 40 years. Although his reputation as a scholar grew, it was not in that area that history best remembered him.

While his wife ran a business enabling him to be free of financial problems and pursue his studies (a situation not infrequent in shtetl life), he slowly began turning his attention to long-range plans for his people. He came to feel that charitable donations to the Jews of Palestine were only a short term solution. What was needed, he believed were agricultural establishments in Palestine, on a large scale, to meet the future needs of the Jews.

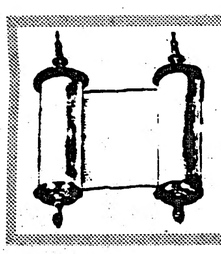
Inspired by the various national movements in Europe at that time, he felt Jews should behave in a similar manner and not just wait for the Messiah to come and redeem them, but become actively involved by living and working in the Holy Land.

As early as 1836, he expressed such Zionist beliefs in a communication with the House of Rothschild in Berlin. It was not until 1860, however, when Dr. Chaim Lurie organized a group in Frankfurt to encourage Jewish settlement in Palestine that Kalischer pursued his thoughts further. Although the group was short-lived, it did provide the impetus for him to write, in 1862, his Zionist book **Drishat Zion** (Seeking Zion), quotes of which were used in the book, **Rome and Jerusalem** by Moses Hess, another pre-Herzlian Zionist.

After much opposition, which also came from the Orthodox Jews of Palestine who feared the secularized aspects of agricultural settlements, Kalischer managed to enthuse the Alliance Israelite Universelle and Charles Netter (who ran Mikveh Israel for its first three years), to start the settlement.

Kalischer, who died in 1874, had the pleasure of knowing of the birth of Mikveh Israel (a name found in Jerimiah meaning "Israel's hope"), but did not live to see it settled by the Bilu, one of the first groups of pioneers in Palestine in the early 1880s.

You don't need ticket to speak to Almighty



sparks from the torah

By RABBI MEIR GOTTESMAN

Rosh Hashanah 5738/ Parshat Neetzavim

Atem neetzavim hayom kulchem.... You are all standing this day before the L-rd your G-d....

You don't have to buy a ticket to speak to G-d. The Almighty doesn't care where you're sitting, but what's sitting in you.

Rabbi Levi Yitzchak of Berditchev rose to blow shofar. The congregation recited the Psalm seven times, and waited for the blessing and **teklot**. Nothing. They waited and waited, until the tzadik explained:

"There is a simple Jew sitting in the back of the shul who doesn't know how to read. He whispered to the Almighty, 'listen, all I know is how to recite the **aleph bais**. I'll say the **aleph bais** and You make up your own prayers....'

"Right now, the whole heaven is busy making up prayers from this sincere Jew's **aleph bais.** When they're finished, then I can blow..." (Fun Unzer Alten Oitzer)

* * *

What good is all of it, the sermons, the cantor and choirs, the air-conditioning, the ushers — G-d is waiting for us to turn back inside, inside!

He's looking for action, not concerts.

Consider...we pray to the Ribono shel Olam: "**Zachrainu l'chayim,** remember us for life... **l'maancho Elokeen chaim,** for Your sake, O King of life..." But what kind of double-talk is that? If we're praying for our own skins, then how is it for G-d's sake? Why mix Him in?

Ah, but it teaches.... when a Jew prays for life, what is he asking for? Another year of living so he can finish off another 100 steaks or 1,000 eggs? Another pair of shoes? Another trip to Miami? What does the Almighty get out of the deal? A **groisse gedilah!**

No. A Jew should ask, "for Your sake...Give me life so I can perform a few more mitzvahs, study a few more pages of Torah, give some more charity. This way, we both get something out of it..."

The clock races. Who knows how long we have on this world? We have to swallow down as many good deeds as possible.

* * *

When will the Messiah come? When we Jews stop fighting among ourselves.

Imagine...if a Jew takes a shofar and sticks it into another shofar and blows them together on Rosh Hashanah, it's not kosher. Our rabbis taught: You blow from one shofar, not two or three shofars.... (Rosh Hashanah 29)

But between you and me, what's the matter? If someone can put a few shofars together so he sounds like a Harry James, what's so gerfailech?

But it shows....the shofar represents the voice of the Jewish people. The Almighty gets a headache when Jews talk with too many voices at the same time, this political party, that organization, that movement — everyone tooting their own horn and driving in different directions....

One voice, the Ribono shel Olam pleads. One heart, one harmony, one great love between His children! (Hamaggid)

(Incidentally, I beg forgiveness from anyone I insulted this year. I also forgive the many people who never fully appreciated what a fine person I am...)

* * *

U'lidavka bo....we must cleave to G-d like honey...

Someone asked the Sanzer Rebbe what he does before he prays.

"Before I pray — I pray," he answered.

May the Almighty answer our prayers for peace and health, and may the Redeemer come to Zion, amen. Shabbat Shalom and a Gut Yur.

Photographs by Wayne Barrett and Edith Robinson

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Israeli nature lovers conducting unusual tours off the beaten track

By RUTH KAHANE

(A. Tomer photo)

The Society for Preservation of Nature in Israel offers fascinating tours to Israelis and tourists alike. Here an SPNI member explores a Negev cave.

TEL AVIV — Nature lovers, archeological buffs and plain adventurers from all over the world come to Israel to 'tiyul', getting off the beaten track to discover the treasures of the land.

One of the best ways to do this is to join the Society for Preservation of Nature in Israel.

Headquartered in Tel Aviv at 4 Hashfela Street near the central bus station, it has a year-round calendar of tours aimed at every level of experience and special interest, that range from a free two-to-three-hour guided walk on the walls of the Old City in Jerusalem, to intensive week-long tours in the Sinai.

If you'd like to hike, sleep under the stars, retrace history's path, commune with nature, the SPNI's nature guides help make you feel at home.

The nature lover's group conducts most of its tours in Hebrew, but arranges English guiding on any tour where there are a minimum of 10 English speakers registered, if requested. One can register from at home or while in Israel. Groups are welcomed to contact the organization at least three months in advance

For your money, which basically covers the cost of transportation, accommodation in hostels or the SPNI's field study schools, guiding, and food (for some tours), and an added 15% fee for arrangements, the SPNI offers some of the most unique adventures to be had in Israel.

Some of its most exotic moments include exploring caves in the Upper Galilee; floating down the Hatzbani River on inner tubes from Tel Dan to the mouth of the Jordan; rolling down sand dunes in the Sinai, and climbing by ladder up Mt. Sedom in the moonlight.

It also offers solid guiding for groups who want to combine getting out to be with nature during the day, with comfort in four and five-star hotels at night. In this case, the SPNI co-operates to arrange transportation and guiding.

A weekend stay or one night of a tour at one of the SPNI's approximately 20 field study centres offers a close look into the special features of its region.

Every field study centre conducts research into the wildlife and ecology of the area, so guides are able to transmit their findings to the public. Often the work involves monitoring and helping to maintain the balance of nature in endangered and sensitive development areas of the country.

The SPNI also publishes a magazine for its membership, which to date numbers close to 20,000 — including people from both Israel and abroad. Fascinating articles about original research findings give members a chance to keep up with current Israelography.

Two years ago, the society began to publish an English magazine so that new olim and foreign members could also keep in touch. Editor Joseph Shadur told me that Israel, Land and Nature has attracted readers from a number of foreign countries.

He claims that it is important for the orgnization to have as wide a membership base as possible to lobby with the government on environmental and ecological issues, and that every member in Canada who takes an interest in Israel is playing an important role.

At present, the SPNI is preparing a campaign that it will launch as soon as the government institutes anti-litter legislation. The SPNI is lobbying to have the law include fines for littering.

If such a law is passed, the SPNI will back it up with volunteer inspectors, warning tickets, and a media advertising campaign to help change the consciousness of Israelis.

The organization has had a marked effect with previous campaigns to prevent the destruction of endangered wildlife species and to stop the picking of wildflowers. Even in the remotest wilderness of Israel today one is greeted by a familiar "Shomeret Ha Teva" conservation sign.

Membership in the organization, costing $10 U.S., includes subscription to the magazine and entitles you to reduced rates on all tours.

To receive the calendar of tours, write to the SPNI and request a copy of Discover Israel with the Israelis — it outlines what driving and walking, special topic and free tours it is offering.

Private tours can be arranged with the SPNI through Oded Werner, foreign tours officer.

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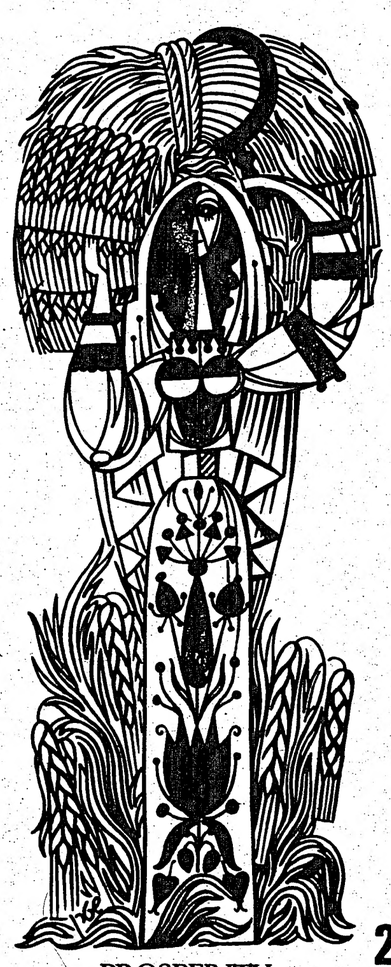
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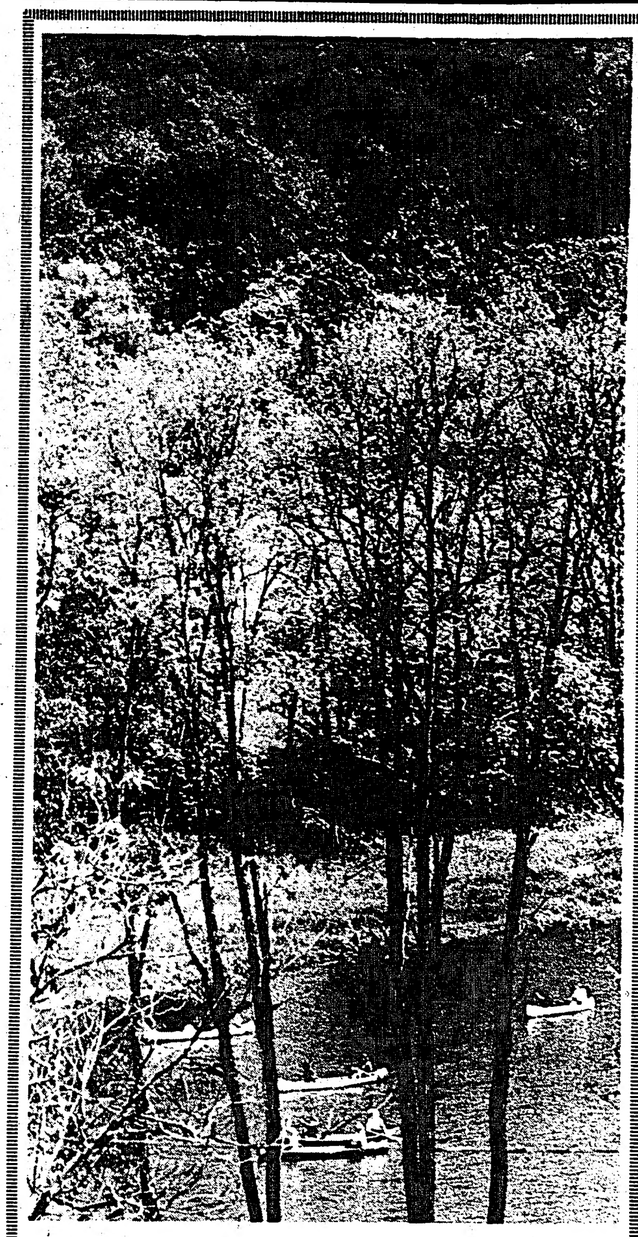
Travel



Catskill Mountain rivers are slow and peaceful, ideal for visitors. The area is especially lovely in the fall when the leaves are changing color.

Spanish hotels offer kosher services

MADRID —

A chain of hotel properties in Spain now offers full kosher services in the main tourist areas of Madrid, Costa del Sol and Palma de Mallorca.

Religious supervision and kosher services are now available at the following hotels:

— Hotel Mindanao of Madrid: kosher dairy and meat kitchens, private dining room, prayer room and local synagogue mikvah;

— Hotel Torreblanca in Costa del Sol: kosher dairy and meat kitchens, private dining room, prayer room and mikvah in hotel;

— Hotel de Mar, in Palma de Mallorca, Balearic Island: kosher kitchens both dairy and meat, private dining room and prayer room, and

— Hotel Macarena in Seville has no kosher facilities as yet, but products and hardware are supplied on request from Madrid.

Visitors to areas where kosher facilities are not available can be supplied, on request, with kosher products to prepare their own meals, in apartments and bungalows all over the Spanish territory.

Information on kashruth supervision can be requested from the following rabbinates:

— Madrid: Rabbi Baruj Garzon, Comunidad Israelita de Madrid, Calle Balmes, 3;

— Barcelona and Palma de Mallorca: Rabbi Salomon Bensabat, Comunidad Israelita de Barcelona, Calle Porvenir, 24, Barcelona and

— Fuengirola (Hotel Torreblanca — Costa del Sol): Rabbi G.M. Garelic, Rabbino Oratorio "Ohel Jaakov," Via giulio Uberti, 41, Milano 418 (Italy 5).

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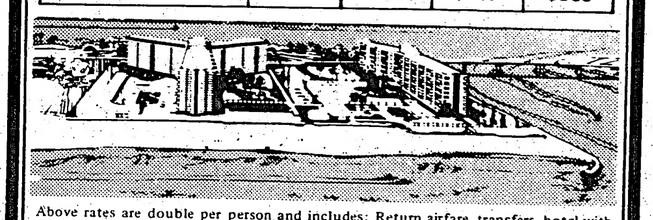
*DEC. 15–APR. 10	FROM	$539	$749	$959



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All rates at Hotel Cown & Saxony include: Return airfare, transfers, 2 kosher meals daily, 3 on Saturdays and holidays. Rates are double occup., per person.

**Based on Air Canada flight with daily departures.
*Based on Wardair Charter (must be booked at least 45 days in advance)

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Thu. Nov. 24	Dec. 8	Dec. 15	☆Dec. 19	Mon. Oct. 10	$109
Sun. Nov. 27*	Dec. 11*	☆Dec. 20	☆Dec. 27*	Thu. Oct. 13	$109
Thu. Dec. 1	Dec. 15	☆Dec. 19	☆Dec. 26	Mon. Oct. 17	$109
Sun. Dec. 4*	☆Dec. 20	☆Dec. 27*	☆Jan. 3*	Thu. Oct. 20	$109
Thu. Dec. 8	☆Dec. 19	☆Dec. 26	☆Jan. 2	Mon. Oct. 24	$109
Sun. Dec. 11*	☆Dec. 20	☆Dec. 27*	☆Jan. 3*	Thu. Oct. 27	$109
Thu. Dec. 15	☆Dec. 26	☆Jan. 2	☆Jan. 9	Mon. Oct. 31	$159
Mon. Dec. 19	Jan. 2	Jan. 9	Jan. 16	Fri. Nov. 4	$159
Tue. Dec. 20	Jan. 3	Jan. 10	Jan. 17	Sat. Nov. 5	$159
Mon. Dec. 26	Jan. 9	Jan. 16	Jan. 23	Fri. Nov. 11	$129
Tue. Dec. 27	Jan. 10	Jan. 17	Jan. 24	Sat. Nov. 12	$129

* via Wardair 707
☆ These holiday durations do not conform exactly to the number of weeks indicated.

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Thu. Nov. 17	Dec. 1	Dec. 8	Dec. 15	Mon. Oct. 3	$109
Thu. Nov. 24	Dec. 8	Dec. 15	Dec. 19	☆Mon. Oct. 10	$109
Thu. Dec. 1	Dec. 15	☆Dec. 19	☆Dec. 26	Mon. Oct. 17	$109
Thu. Dec. 8	☆Dec. 19	☆Dec. 26	☆Jan. 2	Mon. Oct. 24	$109
Thu. Dec. 15	☆Dec. 26	☆Jan. 2	☆Jan. 9	Mon. Oct. 31	$159
Mon. Dec. 19	Jan. 2	Jan. 9	Jan. 16	Fri. Nov. 4	$159
Tue. Dec. 20	Jan. 3	Jan. 10	Jan. 17	Sat. Nov. 5	$159
Mon. Dec. 26	Jan. 9	Jan. 16	Jan. 23	Fri. Nov. 11	$129
Tue. Dec. 27	Jan. 10	Jan. 17	Jan. 24	Sat. Nov. 12	$129

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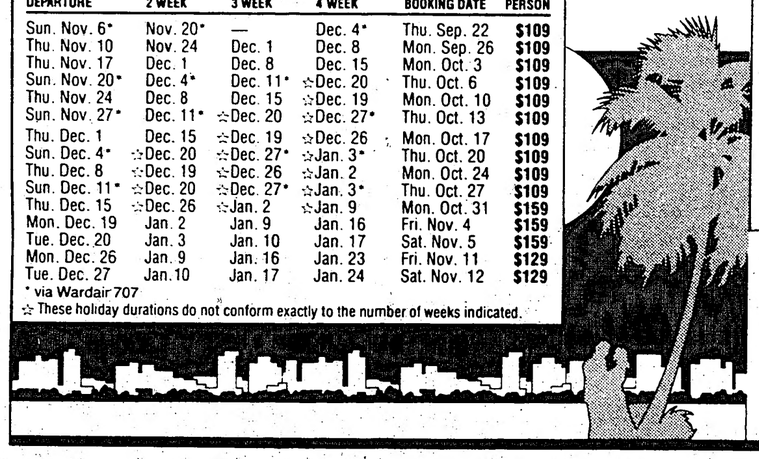

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Thu. Nov. 10	☆Nov. 25	☆Dec. 2	☆Dec. 9	Mon. Sep. 26	$219
Fri. Nov. 18	Dec. 2	Dec. 9	Dec. 16	Tue. Oct. 4	$219
Fri. Nov. 25	Dec. 9	Dec. 16	☆Dec. 20	Tue. Oct. 11	$219
Fri. Dec. 2	Dec. 16	☆Dec. 20	☆Dec. 27	Tue. Oct. 18	$219
Fri. Dec. 9	☆Dec. 20	☆Dec. 27	☆Jan. 3	Tue. Oct. 25	$219
Fri. Dec. 16	☆Dec. 27	☆Jan. 3	☆Jan. 10	Tue. Nov. 1	$309
Tue. Dec. 20	Jan. 3	Jan. 10	Jan. 17	Sat. Nov. 5	$309
Tue. Dec. 27	Jan. 10	Jan. 17	Jan. 24	Sat. Nov. 12	$259

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ONTARIO

SECOND SECTION

what's new

By MIRIAM HERMAN

BAYCREST VOLUNTEERS

"Is everything okay?" That's what Ron Williscroft seems to be asking in the photo below as he sets the brake on the wheelchair of a resident of The Jewish Home for the Aged. The 13-year-old senior public school student is one of 104 volunteers who spent July and August assisting at Baycrest Centre — taking residents and patients for walks and talks, helping in group programs, in the beauty shop, in nursing stations and in various offices throughout the centre. Recognition night for the volunteers was held at the end of August. Plaques were presented for one and two years service, pins for three, and gold bars for four and five. Nine teenagers received special awards for becoming year-round 'volunteens.' Presentation was made by Ethyle Levine, chairman of the volunteer committee.

'Y' THEATRE SCHOOL

A brand new theatre school is opening at the Leah Posluns Theatre complex at the northern 'Y' this October. Courses are offered at all age levels beginning at five and continuing through adult. They will cover all phases of the theatre. To give you an idea — voice and acting, puppetry, mime and improvisation, creative drama, stage crafts and theatre styles. Register now by calling Marilyn Ackerman at 630-6752.

MEMORIAL SERVICE

The Grand Order of Israel, Hamilton Lodge, will be holding its annual service in memory of the six million victims of the Holocaust on Sunday, Sept. 18, at 11 a.m. It will take place at G.O.I. cemetery No. 2 on Snake Road, Waterdown. This year's guest speaker will be well-known Montreal news analyst Joe King.

MIZRACHI WOMEN

Ronnie Rudnitsky, national vice-president and executive director of Mizrachi-Hapoel Hamizrachi Women's Organization of Canada, will be coming in from Montreal to be guest speaker at the Monday, Sept. 19, meeting to launch the campaign for the new day care centre, Givat Mordechai, in Jerusalem. The meeting is called for 8 p.m. at Baycrest Terrace. Chairman of the event is Annette Rosenthal.

TEMPLE HAR ZION

Temple Har Zion has been coming up with some new and innovative programing. First it was the family Seudah Shlishit where parents and children took part in a discussion on Judaism, danced and sang together and enjoyed the Sabbath. Now it is a way of adding to the Torah service on the Sabbath through dramatic readings based on the Sedrah for the week. And a creative service, with original readings and mixed-media presentation, is slated for this season under the guidance of Dr. Martin Gelfand, worship chairman, and his committee.

NEW ADDRESS FOR MEN'S ORT

A note from Ontario Men's ORT director Syd Rosen reminds us that they have moved to new quarters. The new address is 194 Wilson Ave., Suite 201, Toronto, Ont., M5M 3A7. The phone number is 482-1371.

CONVERSATIONAL HEBREW

Keren Hatarbut Institute of the Canadian Zionist Federation is offering courses in conversational Hebrew for adults and teenagers at all levels. Courses are conducted at various locations in the city on weekdays, mornings and evening, and also on Sunday afternoons. For information, contact director Joseph Klinger at 787-0197.

SYNAGOGUE SERVICE ON TV

The CBC-TV program notes for Sunday, the 11th, lists a service from Shaar Hashomayim Synagogue in Montreal with Rabbi Wilfred Shuchat officiating. It is broadcast on the program, **Meeting Place**, at 11 a.m.

ABOUT ILEITIS AND COLITIS

A general meeting of the Toronto chapter of the Canadian Foundation for Ileitis and Colitis is scheduled for Wednesday, the 14th, at 8 p.m. at Mount Sinai Hospital, in the main auditorium. Guest speaker will be Dr. Joseph Kirsner, gastroenterologist at University of Chicago Hospital.

JEWISH DIVORCES

Four in 10 Jews are getting divorced in America these day, according to Rabbi Walter Wurzburger, president of the Rabbinical Council of America (Orthodox). In one New York synagogue, a Sunday school program had to be cancelled because 40% of the children are from broken homes, and Sunday is fathers' visiting day.

SMOG PREVENTION

A team of scientists from Hebrew University in Jerusalem and Pennsylvania State University have developed a new chemical method of preventing photochemical smog. Photochemical smog is prevalent in regions with strong sunshine and heavy motor traffic. It is formed by the reaction caused when automobile exhaust fumes come under the influence of the sun's radiation, forming harmful oxidents. This new method would release the chemical into the atmosphere in concentrations so small as to be non-toxic. The scientists predict that it would make it possible to prevent smog at 1% the cost of current U.S. methods.

New consul general of Israel is veteran diplomat of 27 years

By SHELDON KIRSHNER

TORONTO —

Shaul Ben-Haim is back in Toronto again, except this time around he expects to be here for a much longer period of time.

The new Israeli consul general, a veteran diplomat, was in Toronto 20 years ago on his way to an assignment in Ghana. He and his wife, Ruth, a former diplomat herself, stayed for only one day. Now, several assignments later, Ben-Haim has returned.

"I really think this'll be an extremely pleasant place to work," said the 54-year-old Ben-Haim, a native of Berlin, whose features remind a visitor of a Prussian or British army officer.

"I'm not trying to be flowery," he added. "Everyone I spoke to in Israel about Toronto told me it is a fascinating city with a warm Jewish community."

Prior to his arrival here one month ago, Ben-Haim spent the better part of two months familiarizing himself with Toronto and Canada. "I read a lot, talked to people and asked questions," he said. And he had a few days in which to chat with his predecessor, Shmuel Ovnat, now ambassador in Burma.

His jurisdiction runs to Vancouver

Ben-Haim, whose jurisdiction runs from Toronto to Vancouver, has no travel plans as yet. First, he says, he wants to settle into his new job. After that, he'll be ready for anything.

Judging by the high pile of papers and documents on his desk, as well as a copy of Peter Newman's **The Canadian Establishment**, Ben-Haim is well on his way to acclimatizing himself to his new surroundings.

He was deputy director of the Foreign Ministry's international co-operation division before his present posting came through. Prior to that, he was Israel's ambassador to Malawi and Lesotho and served as principal assistant in the economic and African division.

The envoy has also served in various capacities in London, Stockholm, Sydney and Chicago, but he has devoted much of his career to the Third World and the problems of underdevelopment.

Ben-Haim declined to prophesy whether the African states which severed their relations with Israel in 1973 would re-establish ties with Jerusalem in the foreseeable future or after an Arab-Israeli settlement.

But he did say he had no regrets over the technical aid Israel extended to the Africans in the 1960s and early 1970s, and remarked that his country still has a fine image throughout the continent.

"In many African nations — and you can read this in the newspapers — there is a growing disenchantment with the unfulfilled Arab promises of aid," he commented. "And Africans who worked with our experts — 6,000 over the last 20 years — remember them not as high-faluting guys. Israel still has a good name. Of that I'm convinced."

Ben-Haim says he dealt mainly with Latin American countries during his five-year term at the international co-operation division. He refused to analyze the assistance programs in terms of their long-range political value, but noted: "I'm a firm believer in them.

"Our experts share their practical experience in arid zone agriculture, irrigation, pond fish breeding, medicine and co-operatives," he explained. And, at no expense to the Israeli taxpayer, Third World trainees study at Israel's higher institutes of learning.

Ben-Haim joined the foreign service in 1950 after stints with the British Mandate government, the Ministry of Defence and the Ministry of Supply and Rationing. He does not have a university degree, but lack of one hasn't impeded his career, he says.

He and his parents left Germany five months after Hitler's rise to power. His father, a Russian Jew who immigrated to Germany after World War I, owned one of the largest press photo agencies in the country. The elder Ben-Haim resumed his trade in Palestine.

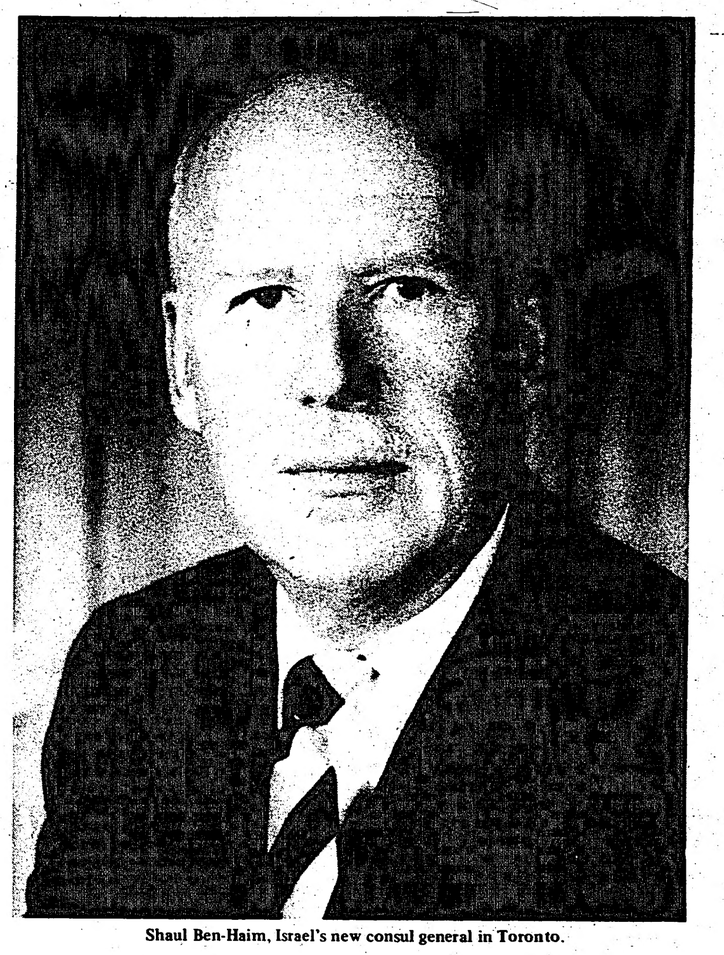
His mother was born in Denmark and it was from her that he learned Danish, one of the six languages he knows today. The others are, in addition to Hebrew and English, Yiddish, Swedish and German.

Speaking of the delights and hazards of his profession, Ben-Haim said: "The obvious delight is to work in Israel in its foreign relations and in meeting Jews wherever I am stationed."

One of the highlights of his career occurred in 1967 when he witnessed the rejoicing of the Australian Jewish community over Israel's victory in the Six Day War, he said.

As for the hazards, he said a diplomat's life "is not always easy on children" (he and his wife have one child, 15-year-old Tamar). And he is not always happy about being away from his home in Jerusalem, a city he says he loves.

Ben-Haim has several hobbies, all of which are connected to Israeli history. "I have a nice small collection of archeological finds (pottery, utensils and so on) and I collect prints and books about Jerusalem."



Shaul Ben-Haim, Israel's new consul general in Toronto.

...about people

Leading U.S. Orthodox Rabbi **Joseph Soloveichik** has received the Katz Foundation Award in recognition of "his life work in Torah and in educating a generation of lovers of Torah and of Halacha...." The presentation was made at a ceremony at the residence of Israeli President **Ephraim Katzir**, with the renowned rabbi's son-in-law, Rabbi **Aharon Leichtenstein** accepting the award for him. The Katz Foundation was set up two years ago by Mordechai and Adina Katz of Mexico to encourage research in Israel and the Diaspora aimed at ways of applying Halacha in modern life.

* * *

Dr. Arnold Aberman

Mount Sinai Hospital's new 'physician-in-chief, Dr. **Arnold Aberman**, who at age 33 may well be the youngest man to head up a department of medicine in a major Canadian hospital, won an award last year from The Financial Post for his entrepreneurial skills in publishing a medical index. A former Montrealer, Dr. Aberman succeeded Dr. **Barney Berris** in the Mount Sinai post.

* * *

Some new young faces on the Toronto community scene — **Randi Robinson** is filling the newly-created position of assistant program director for York University's Jewish Student Federation. A recent graduate with an MA in Jewish communal services and a degree in contemporary Jewish studies from Knoxville, Tenn., her hometown, she is assisting director **Lou Garber**...Another Brandeis MA graduate, Bostonian **Gerry Fisher**, who also has a master of social work degree from Dalhousie University, has joined the staff of North East Jewish Community Services, working in the area of general programing...Also new on staff at NEJCS is **Sheila Bellack**, whose title is project co-ordinator. She has a BA in psychology from York University and an MA degree in educational psychology from State University of New York in Albany. A native Torontonian, Sheila has previously worked in community services in Montreal and Albany.

* * *

An announcement by 'Y' Executive Director **Martin Park** reports the appointment of **Paul Hoffert** as consultant in contemporary music. Well-known as a performer, as well as musical director of Lighthouse, and as a producer of numerous hit records, he has also scored many motion pictures in Canada and the U.S. His duties at the 'Y' will include formulating courses in instruction for all instruments, and setting up groups to be coached by professional musicians.

* * *

From Toronto chapter, Canadian Friends of the Hebrew University, comes word that **Joshua Prawer**, one of Israel's most articulate and eminent historians — he's professor of medieval history at Hebrew U. — is to be guest speaker at their public meeting slated for Tuesday, Sept. 20. The function is co-sponsored by the Canadian Friends and the 'Y' where it takes place in the Leah Posluns Theatre at 8 p.m. Chairman will be **Wilfred Posluns**, president of the two sponsoring organizations. Dr. Prawer's address will be on **Jerusalem, Yesterday and Today**.

* * *

The first woman in Hebrew University's history to become a dean (and probably for all of Israel's institutions of higher learning) is **Yehudit Birk** who has been elected dean of the faculty of agriculture. An instructor in agricultural biochemistry at the university, Prof. Birk received her doctorate at Rutgers University, New Jersey.

Rosh Hashanah is also known as Yom Hadin, Judgment Day

By RABBI MICHAEL CELNIKER
executive director
Jewish Public Library

The major topics which form the message of the High Holy Days are: creation, judgment and redemption. Rosh Hashanah marks the birthday of the world.

There are two basic views of this concept. One, the biblical view, holds that there is in the universe a concern for man — for what man does — and what happens to him is of great importance. The second view is that essentially the universe is indifferent to man's hopes, pains and strivings.

The Day of Creation is, therefore, a day of affirmation of the cosmic concern for man, a declaration that G-d cares about our destiny and about our deeds. We also proclaim that man is a part of the universe, he is not alien to the universe that produced him.

"This day marks the beginnings of Thy works, it is a memorial of the first day." Man is the highest achievement of G-d's creation. The godliness of man is testimony to the existence of G-d.

In man we find, not just concern for himself, his own protection, his own comfort, but concern for his fellow man. Man does not care about himself alone, or those who are a kind of extension of himself, his wife and children. He cares also about other people, whom he may not even know, whom he has never seen; he has concern for humanity and its purposes.

He tries to learn about the past that happened long before he was born, and he works to build a better future that may not materialize in his own lifetime.

Rosh Hashanah is also known as Yom Hadin, the Day of Judgment. Ancient poetry presents G-d as sitting on a throne, examining the records of every man's deeds, pronouncing verdicts of guilty and non-guilty, manifesting clemency to the repentent.

It means that man's behavior is not just a private enterprise, of no concern. What man does with himself makes a difference not only to him and to those about him, but to mankind, to the universe and to G-d.

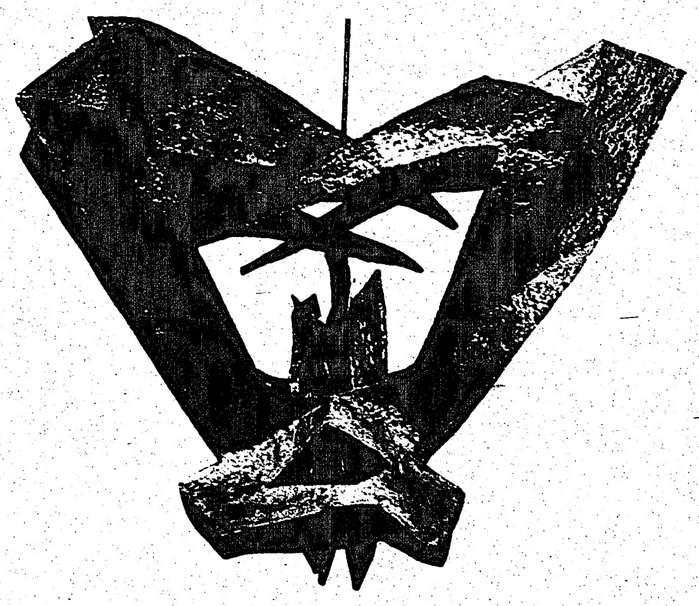
Our conduct is subject not only to our own biased appraisal or the faulty assessment of our fellows, but also to the divine judgment. We are all subjects to the judgment of G-d.

Thirdly, Rosh Hashanah, voices powerfully the ideal called Malchus Shomayim, the Kingdom of G-d. Our prayers during this season, give special emphasis to the vision of a better future to all men, a world of justice under G-d.

These prayers are not the product of the missile age, the age of scientific discoveries, but were composed in times when our people knew of persecution and suffering. Its root is the unshakable Jewish religious conviction that G-d cares, that there is a basic concern for man in the universe.

We should usher in the New Year in the true spirit of understanding the significance of the High Holy Days.

This modern ark can be found in Temple Emanuel in Great Neck, N.Y. Designed by Ludwig Wolpert, it's constructed of wood, with oxidized brass. Hebrew lettering is mounted on aluminum spiral. It is 27 feet high. Photos are courtesy of Toronto Jewish Library.



This is the eternal light by Seymour Lipton in Temple Israel in Tulsa, Oklahoma. Made of nickel-silver and steel, it stands four feet high. (Jewish Ceremonial Art, Public Library)

Organizations and People

(Leo Hausman photo)

Ian M. Wilson (left), vice-president of Coca-Cola Ltd., from Atlanta, receives Israel Bond award on behalf of his company from George Cohon, national campaign chairman of State of Israel Bonds, Canada.

Coca-Cola luncheon marks service to Israel

In recognition of its steadfast refusal to bow to Arab pressure and pull out of Israel, the Coca-Cola Co. was honored last week with an Israel Bond award. The occasion was a luncheon to mark the 10th anniversary of the company's presence in Israel.

The award to Ian Wilson, executive vice-president of the worldwide soft drink company, who flew here from Atlanta to receive the honor, was made by George Cohon, national campaign chairman, State of Israel Bonds.

In accepting the award, Wilson spoke of the emphasis Israel has always placed on the human aspects of its national life. He said Coca-Cola made a calculated decision 10 years ago when it went into Israel "because we believe in corporate integrity and refuse to be blackmailed by anyone. That decision has never been regretted and the relationship is a happy one."

Increasing emphasis is being placed on the participation of the business community in the Israel Bond effort to provide massive funds for Israel's economic development. The Coca-Cola award luncheon is one of the results of the Canadian corporate program.

A day in the life of a dissident

By MARTIN HIMEL

Eliezer Trachtenburg must know what it is like for Soviet-Jewish dissident Anatoly Scharansky.

Trachtenburg, who immigrated in 1974 to Israel from the USSR, was arrested in 1970 for teaching Hebrew and Israeli geography. For one year he was interrogated and sometimes tortured before he stood trial.

Trachtenburg recently attended a computer scientists' convention here. He is presently working at the Technion in Haifa, but he remembers vividly his agonizing experience as a Soviet prisoner.

"(When you are under interrogation) there are no meetings with lawyers, no meetings with relatives, no packages, no letters, nothing...I was kept under interrogation for one year. I was kept in a cellar for seven months in solitary confinement, which nearly drove me crazy," he says.

As if the psychological pressure of total isolation was not enough, the Soviets also tortured him on a number of occasions.

A "tzinok," for example, is a room 5 feet high and 3½ feet wide. There is water on the floor and the temperature is kept at four degrees celsius. The floor is covered with pencil-like spikes which makes it impossible to sit down for more than a few seconds at a time.

To increase the physical anguish, the Soviets barely fed him while he was in the tzinok. "One day they give you hot food and on the next day they give you cold food," he said. "The hot food consists of hot water in the morning and hot water in the afternoon with 400 grams of bread. The next day, they give you cold water and bread."

The Soviet interrogators put Trachtenburg into a tzinok naked, three times for 15 days each time.

There is only so much that a man or woman can take as a Soviet prisoner.

"In my opinion...prisoners who are in a concentration camp for four-five years can't come out of it healthy, and you should keep in mind that a prison is twice as bad as a (Soviet) concentration camp."

Trachtenburg was a victim of the Kishinev trials. He stood trial with a group of defendants who had participated in a network of ulpans (Hebrew language schools) in Kishinev and were subsequently arrested.

There was a lot of public protest for Soviet Jewry at the time, and Trachtenburg feels that it was this public opposition which finally saved him.

"Of course public protest helps...The interrogators threatened me with possible 15 year sentences and execution...but all I got was a two year sentence...If I was tried 10 years ago, when the Iron Curtain was shut tight, they wouldn't have hesitated to blow my head off."

Judge Harris is guest of honor at Bonds' dinner for lawyers

Judge Sydney M. Harris

Judge Sydney M. Harris, immediate past president of the Canadian Jewish Congress, will be the guest of honor at a testimonial dinner sponsored by the lawyer's division, Toronto State of Israel Bonds.

The event, to be held Oct. 12 at Shaarei Shomayim Synagogue, will highlight the intensified involvement of members of the legal profession in this year's Bond drive.

This is the fourth annual lawyer's division dinner. Past honorees have included Chief Justice Bora Laskin of Canada, Mr. Justice Abraham Lieff of the Ontario Supreme Court and Ontario Attorney-General Roy McMurtry.

This year's guest of honor was appointed a judge of the Ontario Provincial Court in 1976. He has been active in many humanitarian causes and has long been a spokesman on behalf of Israel and the Jewish community in Canada. He was national president of the CJC from 1974 to 1977. He was also chairman of the National Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith.

In these capacities he made many personal representations and led and participated in many delegations to federal ministers and to each of the last four prime ministers of Canada and all ministers of justice since the Criminal Code was last extensively revised in 1954. He also appeared before numerous parliamentary legislative committees, including some joint committees of the Senate and the House of Commons.

Judge Harris was active in the inter-religious dialogue program between Christian and Jewish leaders. He is a member of the executive of the Canadian Council of Christians and Jews.

He has been concerned with developing legislation against hate literature, to abolish capital punishment and has worked with immigration matters both professionally and as a communal leader. He has dealt with issues involving religion and education and questions of civil rights.

Attesting to the high regard in which Judge Harris is held, many distinguished jurists and lawyers are serving as members of the honorary committee and as patrons.

The guest speaker at the dinner in his honor will be William Frankel, former editor of the London Jewish Chronicle. Frankel was this year appointed editor of the Near East department of the London Times.

"Our honoree has been identified with many different organizations and his efforts have been so noteworthy that we believe an impressive amount of additional Bond funds will be raised in his honor," said Miles Halberstadt, division and dinner chairman. "It's likely to be the most widely-attended dinner we have ever held."

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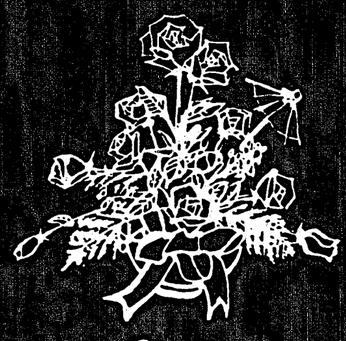

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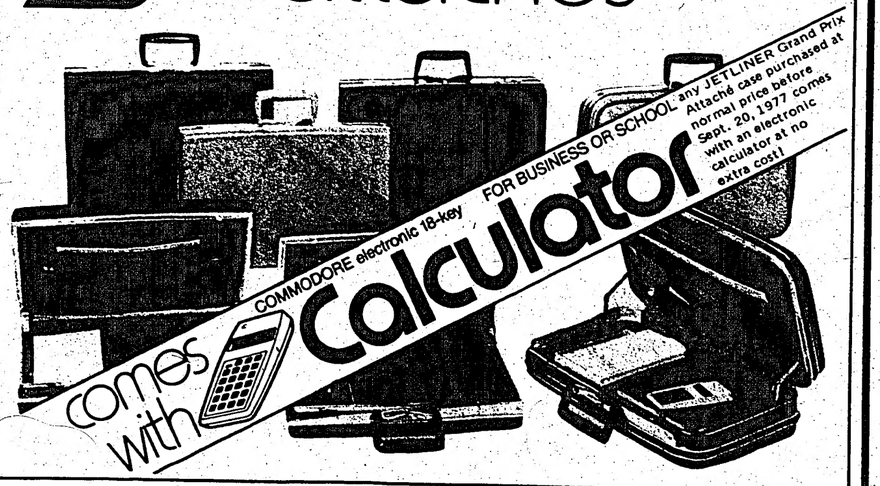
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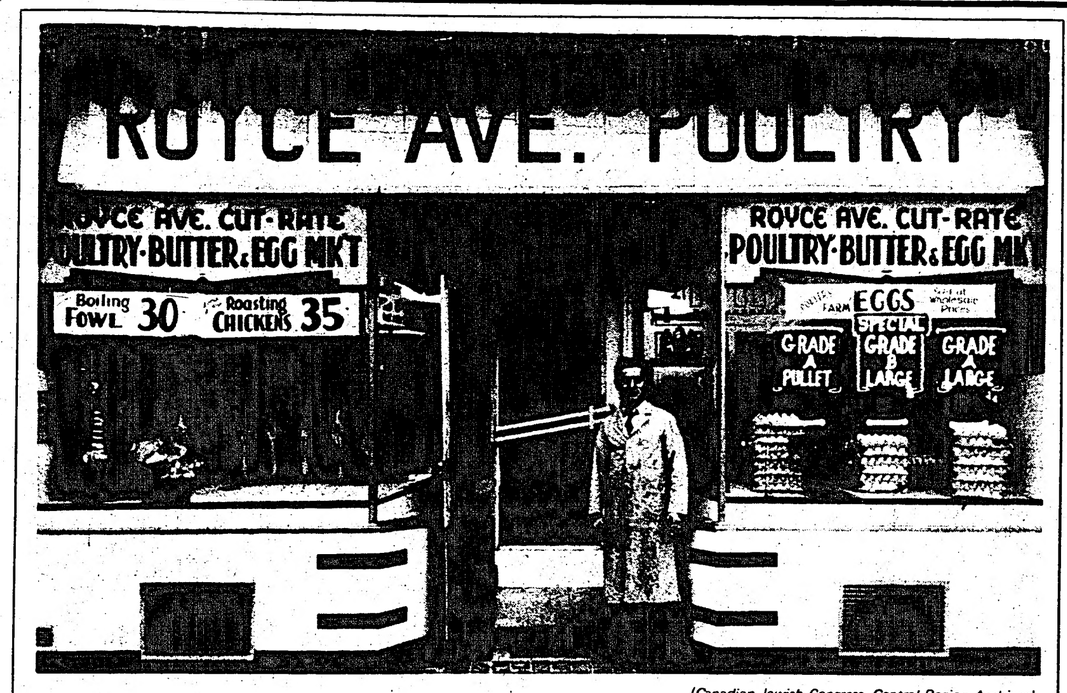

(Canadian Jewish Congress, Central Region Archives)

Still active in the poultry business is Irving Ungerman, posing in front of his Royce Avenue store in 1941. His business name remains the same today, although Royce Avenue has since become Dupont. Ungerman is best known for his activity in boxing.

Young supporter of Soviet Jewry

NEW YORK [JTA] —

Andrew Young, U.S. ambassador to the United Nations, has sent a letter to the International League for the Repatriation of Russian Jews supporting the goals of the Soviet Jewry movement, it was announced by Rabbi Benjamin Blech, league president.

The communication was sent to the league in conjunction with its Tenth Annual Solidarity Dinner for Russian Jewry to be held Saturday evening, Oct. 22 at the Waldorf Astoria Hotel.

In his letter, according to Blech, Young said: "We cannot seek any more important goal than to foster respect for the human rights and fundamental freedoms of all individuals. Among these basic principles is that contained in the Universal Declaration of Human Rights which states that all people have the right to leave any country including his own, and to return to his country.

"I commend all of you for the work you have done to impress upon the Soviet authorities the need to permit the emigration of those Soviet citizens who wish to leave their country, and I hope you will continue to be successful in pursuit of this cause."

The league, which claims to be America's oldest Soviet Jewry organization, is committed to securing the right of repatriation for the Jews of the Soviet Union and East Europe.

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Low fertility rates of American Jews indicate zero population growth soon

NEW YORK [JCNS] —

The declining fertility of American Jews, who have a significantly lower birth rate than the non-Jewish population, has had serious consequences for the American Jewish community, and will have even more serious ones as time goes by. At the rate the decline is going now, American Jews may be the first group to attain zero population growth and actually diminish in number.

The impact of this on the Jewish family, on Jewish education and on the synagogue is discussed in Analysis, the scholarly publication of the Institute for Jewish Policy Planning and Research of the Synagogue Council of America, by its acting director, George E. Johnson (The Impact of Family Formation Patterns on Jewish Communal Involvement). Dr. Harold S. Himmelfarb, assistant professor of sociology at Ohio State University (Fertility Trends and Their Effects on Jewish Education), and Rabbi Mordecai Waxman, former president of the Rabbinical Assembly, the international association of Conservative rabbis, and rabbi of Temple Israel in Great Neck (Surviving the Infertile Years: The Synagogue and the Community).

If current patterns of Jewish fertility persist, the average Jewish family will have, within a few years, between 1.7 and 1.9 children — well below the 2.1 level necessary for replacement, a study has shown. The great growth of the American Jewish community between the 1880s and the 1920s was due not to reproduction but to immigration, and this growth subsided as laws went into effect.

By the 1960s, the Jewish population was increasing at half the rate of the total population. As a consequence, the proportion of Jews in the total population declined from 3.7% in the mid-1940s to about 2.6% in 1970.

"The involvement of adults in communal activity, the service needs of various age groups, and the availability of resources to meet these needs are all affected" by the decline in births.

The current population profile, he says, reveals that a wide gap has already opened at the lower ages. He points out that the children of the "baby boom" between 1946 and 1960, following the end of the war, and are now between 15 and 29, constitute 28% of the population, whereas the children born since 1960 make up not much more than 17% of the total.

The declining birthrate has also significantly raised the average age of the American Jewish population, the median age of which is somewhere between 45 and 48 years. The percentage of Jews over 65 in 1971 was 12%; by 1991 it will have gone to 15%.

Johnson cites another study which found that the most significant difference in Jewish community involvement and Jewish organizational activity existed between young marrieds with no children, and marrieds with a child five years or younger. While only 3% of those with no children had high levels of Jewish organizational activity, 33% of those with a child five years or younger did.

Johnson also points out the family patterns that accompany low fertility imply other changes in Jewish life, primarily in the nature and extent of participation in it by women. Over the past half century, women have played an increasingly central role in Jewish organizational activity, almost twice as much as men. Now, they marry later, after getting their college degrees, have fewer babies, and tend to continue to work after marriage. Jewish women are disproportionately represented in the working women category.

Himmelfarb paints a gloomy picture of what has happened to Jewish education — a decline in enrolment for the past decade and a half, and with the decline, a "growing disinterest in Jewish education."

In 1961-62, he points out, total Jewish school enrolment was estimated at 588,995 students. For the 1974-75 year, it was less than 400,000, a decline of one-third in 14 years.

Himmelfarb notes the important exception to the general trend: the continuing growth of the day schools, about 1% a year since the beginning of the 1970s.

What of the future? Himmelfarb, basing his forecast on current surveys, expects that there will be the "birth of large numbers of Jewish babies" in the next two decades, and that the drop in school attendance will level off.

Rabbi Waxman finds that the American synagogue "is facing a series of crises," some of them generated by the population factor, some due to internal factors "of equal importance."

The years after World War II, he says, were years in which the American Jewish community achieved unprecedented affluence and "changing its image of itself, moved to new locations." Because of these factors, and also because the Jews responded to the Holocaust "by a reaffirmation of Jewish identity," and partly because religious identification was increasing generally in the country, "the synagogue became a preferred form" of Jewish association.

But as the Jews left their old habitats, they left behind their institutions — the settlement house, the community schools and community centres — and replaced them with the synagogue centre and synagogue school.

During 20 of the past 30 years, new synagogues "spread across the landscape," growing and developing "virtually without any effort," and without any planning either as to long-range needs for priorities for the best expenditure of public Jewish money.

Rabbi Waxman says the radical shift in the birth rate, the increased mobility of the American Jew, the shift of a whole generation of prosperous older people to Florida with the consequent abandonment of their children and communities, the great jump in intermarriage "and the marked loosening of the Jewish family structure" all have "profound implications."

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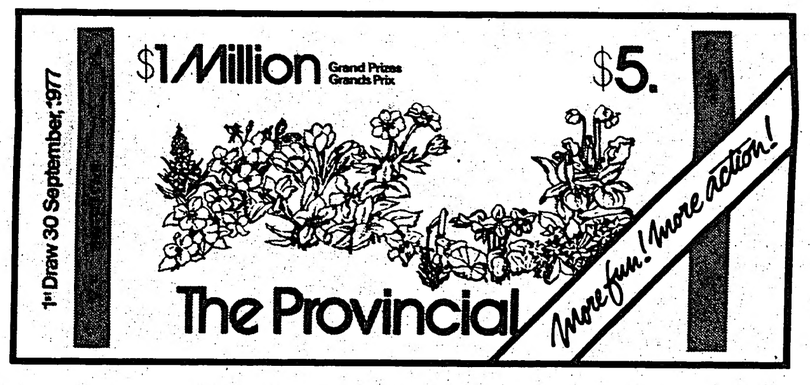

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Organizations and People

Hamilton's Jewish Social Services needs drivers

By MOURA WOLPERT

HAMILTON — Volunteer drivers are desperately needed, pleads Carol Krames, director of Hamilton's Jewish Social Services. "We spend over $200 a month on cab fares because there's no one to bring seniors to the centre."

When she took over the job a year ago, Mrs. Krames found only one volunteer helping out with hospital and home visiting, but that situation is now much improved.

Volunteer worker Evelyn Way serves Bennie Blumenfeld (right) and Harry Rutte at a men's club brunch at Hamilton Jewish Community Centre in recent event.

But drivers are a different problem. Partly, she explains, because most volunteers are elderly women and few among that generation drive.

Where are the younger women, she wants to know, who can volunteer a few hours, one day a week to pick up seniors at their homes, drop them off at the centre for their programs, then drive them home again?

Mrs. Krames has started a training program for volunteers, a series of talks by experts to help them gain understanding of some of the problems they are faced with, such as aging and depression.

But volunteer work is difficult, a job that is pure mitzvah, she says. A job you do out of the goodness of your heart, but one you also feel you want to get something out of. To this end she makes it her business to let the volunteers know how much their time and effort is appreciated.

After commuting from Mississauga for a year, Mrs. Krames and her family have just moved to Dundas, Ont. Her husband, Lester, is a psychologist at the Mississauga campus of the University of Toronto "and now it's his turn to commute." The Krames' came from Philadelphia, where both of them studied at Temple University, eight years ago and the family now includes nine-year-old Andrea, Simma, 7 and Joshua, 3.

In Philadelphia, Mrs. Krames did social work, mainly counseling, but following the move to Mississauga, she became involved in community work and helped set up a community information centre.

"My whole life has changed," she says of her full-time job in Hamilton. It presented a challenge she has taken up wholeheartedly, not only within the family, which supports her enthusiastically, but also in the community she has adopted and whose needs have now become her business.

A large part of her job is looking after senior citizens and to the already well-established programs such as arts and crafts, bridge, yoga, the Jubilee, friendship and men's clubs she now hopes to add dancing.

Then there are the Russians, who have to be settled and helped to adapt to the ways of this country and for whom jobs have to be found. There is also counseling for families with problems, particularly those with aged parents who need to be placed in homes but are faced with the long waiting period for Baycrest which is still, so far, the only Jewish home available to Hamiltonians.

And then there are the usual questions of newcomers to the city as well as enquiries from people contemplating moving to Hamilton which, in recent months, have come from a growing number of Montrealers.

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HISTADRUT IN ACTION

B. BOROCHOV BRANCH, LABOR ZIONIST ALLIANCE, HELPS BUILD DR. SAMUEL B. HURWICH DIAGNOSTIC UNIT IN JERUSALEM

At a recent Executive Meeting of B. Borochov Branch 124, L.Z.A., a unanimous decision was made to contribute $10,000 to an Investigative Unit dedicated to the memory of the late Dr. Samuel B. Hurwich, on the fourth floor of the modern Diagnostic Hospital being built in Jerusalem, Israel.

Dr. Hurwich was for many years a member of the Borochov Branch and a leader of the Labor Zionist Movement in Canada. Fifteen years ago he and his wife Rivka realized their lifelong dream of settling in Jerusalem. To our deepest sorrow they are both no longer with us.

Appreciation must be expressed to Branch Chairman Charles Wise, Financial-Secretary Boris Sperber, Treasurer David Zweig and Histadrut Chairman Gerry Grossinger for their efforts in implementing the project.

This year B. Borochov Branch 124 will celebrate its 60th Anniversary and there can indeed be no more memorable manner in which to mark this milestone than by contributing to the successful completion of the Dr. Samuel B. Hurwich Memorial Project.

Israel Histadrut Foundation

The Israel Histadrut Foundation, through its Annuity Plan, has in recent years established itself as a practical and popular channel through which Canadian Jewry can contribute to the welfare of Israel's present and future generations and, at the same time, receive a lifetime income of 9½% on the amount of the annuity purchase.

The Annuity Plan in Canada has in the last two years made over $2,000,000 available to the Histadrut Mortgage Fund in Israel — a fund especially established to provide housing for young Israeli families at rates they can afford. This method of participation in the upbuilding of the Jewish Homeland has appealed to many Canadians as a superb means of providing substantial benefits for Israel and for themselves.

Marcus and **Lottie Jutkiewicz** came to Canada 25 years ago, having survived Nazi concentration camps and after losing a 17-year-old daughter in the Holocaust. The years in Canada were years of hard work, with Mr. Jutkiewicz earning a livelihood as a tailor. But, as is true of so many of Toronto's 'folkmenschen' who survived the horrors of the Nazi regime, love of Israel is a motivating force in the lives of both Mr. and Mrs. Jutkiewicz.

Although partially paralyzed for the last six years, Marcus Jutkiewicz has maintained his activities and support of the Jewish State. At the last Conference of the Israel Histadrut Foundation which took place in Miami, Mr. and Mrs. Jutkiewicz made a lasting contribution to Israel's future through the purchase of a $5,000 Annuity.

Abraham Simon is a recent Annuity purchaser. Arriving in Canada in 1923, Mr. Simon has been involved in communal activities ever since. Secretary of the Folks Farein for 34 years, he is also a member of the Arbeiter Ring, an Executive Member of the United Organizations for Histadrut and Recording-Secretary of B. Borochov Branch 124. The $5,000 which he has contributed to the Fund will enable two young Israeli families to buy homes that are built and financed by the Histadrut Mortgage Fund.

For further information on how you too can participate in the upbuilding of the Jewish Homeland through the Histadrut Annuity Plan or outright bequests, telephone the Histadrut Office — 787-0264.

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2 – 4 p.m.	Minor Prophets
2 – 4 p.m.	Talmud – Selected Discussions
2 – 3 p.m.	Hebrew Grammar
3 – 4 p.m.	Hebrew Composition
4 – 6 p.m.	Joshua – Judges
4 – 6 p.m.	Aggada
4 – 6 p.m.	Subjects and Discussions in Bible and Rabbinics
4 – 5 p.m.	Yiddish for Beginners
4 – 6 p.m.	Chassidic Lore

HOURS	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
7 – 9 p.m.	Deuteronomy	Exodus	Numbers	Ezekiel
7 – 9 p.m.	Talmud – Text Study	Mishna	First and Second Books of Samuel	Halacha Liturgical Books
7 – 9 p.m.	Halacha – Laws pertaining to relations to one's fellow man	History of the Medieval period	History – Period of the Second Temple	History of the Modern Period
7 – 9 p.m.	Methodology	Practice Teaching (various type courses)	Educational Psychology (Child)	
7 – 9 p.m.	Medieval Philosophy		Introduction to Torah and Oral Law	
7 – 8 p.m.		Advanced Yiddish		Hebrew Literature (Prose)
8 – 9 p.m.		Introduction to Hebrew Literature		Hebrew Literature (Poetry)

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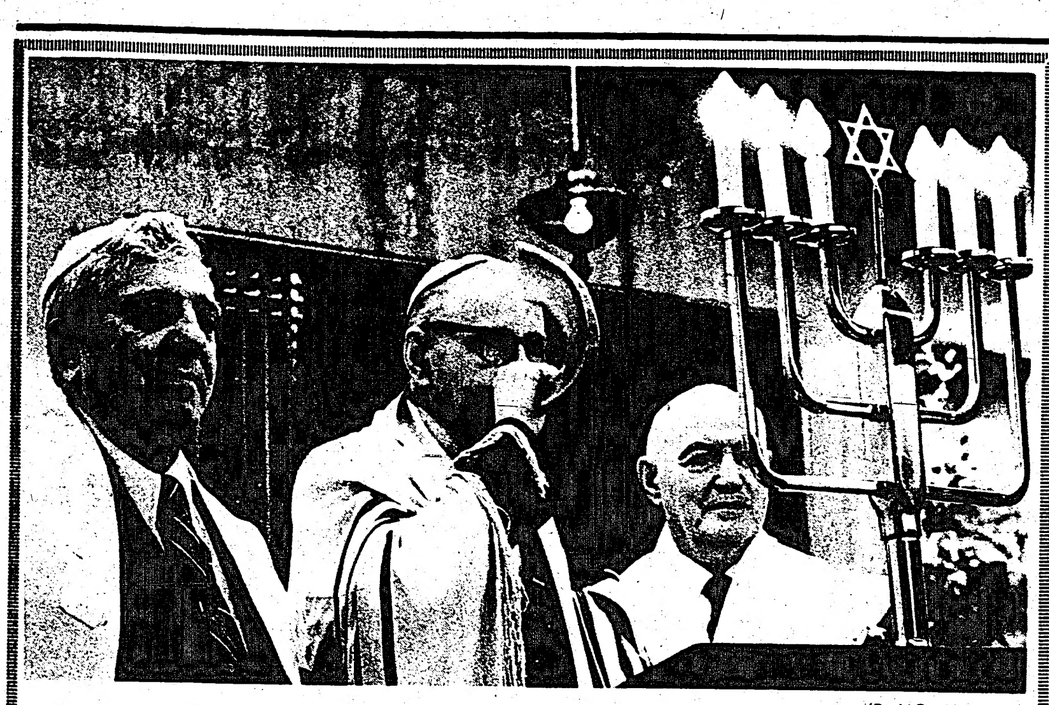
Organizations and People



(David Groskind photo)

These gentlemen of the synagogue committee of the Baycrest Terrace get ready for the official dedication on Sept. 11 of the new chapel of Baycrest Centre for Geriatric Care. From left are Frank Rock, Sandor Vasvari and Chaim Kohl rehearsing.

Capitalists, and loving it

By MOURA WOLPERT

HAMILTON —

"In the Soviet Union we were told that capitalism is doomed but communism will flourish. So," smiles Jhanna Kerler, "we don't want to flourish."

Her husband Oleg and his friend, Arnold Pekerman, both immigrants from Odessa, are just beginning to find out the harsh realities of the capitalist system — and they're loving it. They know all about the uncertainties of the economy. "When it's up," says Oleg, "good. When it's down," he shrugs, "we'll manage."

Both concede they've never worked so hard in their lives — 14 hours a day, seven days a week — but they're working for themselves and it feels good.

These two bright and energetic young men have just opened Hamilton's first Russian restaurant, the Samovar on James Street North. A modest place, to be sure, but attractively decorated with drawings from Russian fairy tales, painted wooden dolls, a balalaika and, of course, a small samovar on the counter.

And already one can detect an elegence suited to far more sumptuous surroundings in the attentive manner with which Kerler serves his lunch-time customers.

He is the one with restaurant experience. Originally a ship's cook, he spent two years at a school for navy cooks but his experience, he says, includes "restaurants, hotels, everything." When he came to Hamilton a little over a year ago, he found a job as a waiter in an Italian restaurant.

Pekerman is a plumber by trade, but with a degree in economics and he looks after the business side. Plumbing was more profitable in the Soviet Union, he explains, because when you are working with your hands there are always opportunities to make a little on the side.

Here, too, he found work as a plumber when he arrived 18 months ago, "but plumbing was nothing like this in Russia." For one thing, until he came here he had never seen copper piping.

With Mrs. Kerler, a former telephone operator, and Pekerman's wife Ella, who had a job as a book-keeper, working in the kitchen and doing the shopping, the restaurant is a family business. And already Arnold's mother who, with her husband and another son, recently joined the family here, is also at work in the kitchen. Her job will be to make the gefilte fish that will be on the menu on Fridays and Saturdays.

A number of Russian dishes are already on the menu but more are planned, including, very sensibly, a "Russian plate" consisting of a variety of specialties for those not familiar with Russian cuisine.

"It is hard work but we are young and we like the work," says Kerler. "We are looking to the future. I came here for my children because for Jewish children there is no future in Russia." So far, he is the father of a one-year-old daughter who has the distinction of being the first baby born to Russian immigrants in Hamilton, while the Pekermans have a seven-year-old girl.

JNF wants settlements

JERUSALEM [JTA] —

The head of the Jewish National Fund's land development projects, Meir Shamir, has called for the establishment of 10 additional settlements in the Golan Heights over the coming decade.

Shamir told newsmen that the JNF can lay the groundwork for the establishment of these settlements.

Surveying the JNF's activities in the Golan over the past 10 years, Shamir highlighted the following points: 100,000 dunams of land (25,000 acres) were readied for cultivation; 109 kilometres of security roads were opened up; another 400 kilometres of pasture trails were blazed; 16,000 dunams of waterlogged land were drained; five dams were built, providing storage facilities for 7.5 million cubic metres of water; and the groundwork was prepared for the establishment of all the 26 existing Golan settlements.

Boycott

AMSTERDAM [JTA] —

More than 8% of Dutch municipalities are still willing to supply certificates stating that a person is not Jewish, according to a survey taken by the Israeli Committee of The Netherlands.

Such a statement is needed by many Dutch citizens working or traveling in the Arab countries, especially Saudi Arabia and the Persian Gulf.

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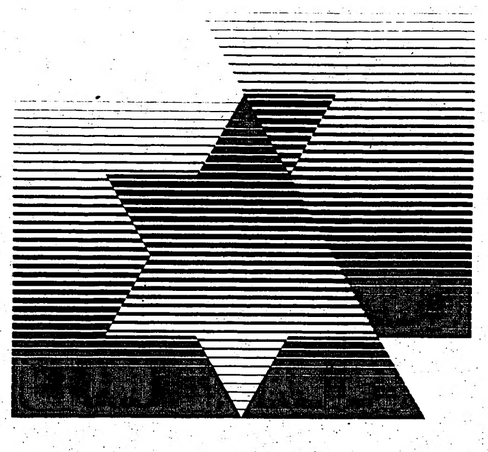

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Winter session classes commencing Tues. Oct. 11 – Thursday, October 13, 1977, Masora College (men) at Eitz Chaim Schools, 475 Patricia Avenue (corner Bathurst, North of Finch), Willowdale, Ontario, Temima College (women) at Eitz Chaim Schools, 1 Viewmount Avenue (corner Bathurst), Toronto; and other locations in Ontario. For information please phone Toronto (416) 961–1527. Please confirm your attendance by phoning before the beginning of classes, since time and place of classes are subject to change.

TIMETABLE – FALL SEMESTER

BIBLE 011 – The Bible and Judaism: an introduction to Judaism through the study of the Bible and the Prayer Book.
Masora Mon. 8:00 to 10:00 P.M.; Temima Wed. 1:30 to 3:30 P.M.; Dr. Weber & Staff.

HEBREW 331 – Modern Hebrew Literature: readings in works of modern Hebrew literature drawn from Agnon and other classic writers of the modern period.
Masora Tues. 8:00 to 10:00 P.M.; Temima Mon. 8:00 to 10:00 P.M.; Staff.

HISTORY 141 – Modern Jewish History: a social-religious history of Jewish life in early modern times.
Masora Mon. 8:00 to 10:00 P.M.; Temima Tues. 8:00 to 10:00 P.M.; Dr. Burak & Staff.

HISTORY 221 – Medieval Jewish History: studies in the history of the Jewish community in the medieval period, with emphasis on the political, social and religious elements.
Masora Tues. 8:00 to 10:00 P.M.; Temima Thurs. 8:00 to 10:00 P.M.; Staff.

LAW 101 – Introduction to Jewish Law: a reading and critical analysis of selected texts in Jewish Law, and suitable commentaries.
Masora Wed. 8:00 to 10:00 P.M.; Temima Tues. 8:00 to 10:00 P.M.; Dr. Schochet & Staff

MATHEMATICS 141 – Intermediate Calculus and Differential Equations: functions of several variables, partial differentiation, differential equations, applications to business, and the social sciences.
Masora Mon. 6:00 to 8:00 P.M; Temima Wed. 6:00 to 8:00 P.M.; Dr. Billigheimer & Staff.

PHILOSOPHY 101 – Classics of Jewish Thought: an introduction to Jewish medieval philosophy through three classic thinkers: Saadyah Gaon, Yehuda Halevi, and Maimonides.
Masora Thurs. 8:00 to 10:00 P.M.; Temima Wed. 8:00 to 10:00 P.M.; Dr. Schochet & Staff.

PHILOSOPHY 131 – Introduction to Chassidism: an introduction to the history and teachings of the Chassidic movement, and its relation to Rabbinism and Jewish Mysticism.
Masora Tues. 8:00 to 10:00 P.M.; Temima Thurs. 8:00 to 10:00 P.M.; Dr. Schochet & Staff.

PHILOSOPHY 211 – Judaism and Modernity: an introduction to issues and problems in "philosophies of Judaism."
Masora Wed. 8:00 to 10:00 P.M.; Temima Mon. 8:00 to 10:00 P.M.; Dr. Weber & Staff.

PSYCHOLOGY 201 – An introduction to Jewish educational psychology with special reference to child development and to some common emotional, behavioural and learning problems.
Masora Tues. 8:00 to 10:00 P.M.; Temima Thurs. 8:00 to 10:00 P.M.; Staff

SOCIAL SCIENCE 201 – Studies in Jewish Social Organization: studies in the social organization of Jewish communities from the medieval period to the time of the Emancipation, with special reference to religious, social and cultural elements.
Masora Wed. 10:00 A.M. to 12 noon; Temima Tues. 10:00 A.M. to 12 noon; Staff.

TALMUD 101 – Elementary Talmud: an introduction to the study of the Talmud, based on selected texts and suitable commentaries.
Masora Tues. 8:00 to 10:00 P.M.; Staff.

TALMUD 331 – Talmud Seminar: a seminar on a Talmudic text: Berachoth chapters 3 to 4; an aggadic discussion of the essentials of prayer.
Masora Mon. 5:00 to 7:00 P.M.; Dr. Weber & Staff.

OTHER COURSES IN GENERAL STUDIES AVAILABLE ON APPLICATION FOR INFORMATION

regarding Calendars, Applications for Admission, Appointments for Personal Interviews; Registration, Course Outlines, Fees, Scholarships and Financial Assistance, and Location of Classes, apply to The Registrar: Maimonides College, P.O. Box 6510, Station "A", Toronto, Ontario Canada M5W 1X4; or phone Toronto (416) 961–1527.

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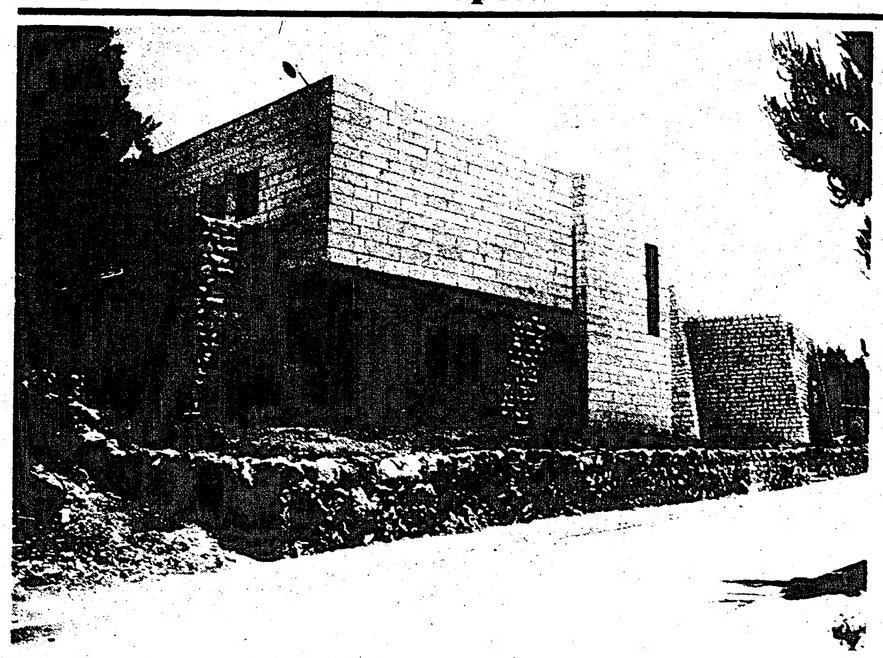
Organizations and People



This is second of three dormitories built by Zionist Organization of Canada for Jerusalem Youth Centre.

ZOC dedicates second building of the Jerusalem Youth Centre

JERUSALEM —
The second building of the Jerusalem Youth Centre, built by the Zionist Organization of Canada Charitable Fund, was dedicated last June in the presence of the chairman of Israel's resident committee Jarvis Freedman, Jerusalem, and Dr. George Liban, executive vice-president of ZOC's fund.

Containing seminar and study rooms, the building is an addition to the Youth Centre Project which, when completed, will consist of three dormitory buildings for some 200 youngsters.

The youth centre now has two completely finished buildings; a dormitory opened last November by the Kaplan Family in memory of the late Samuel Kaplan of Burlington. It consists of three wings dedicated to Harry and Mary Liberbaum of Toronto; Blayne Lastman of Toronto, and the late Seev Reuben Borowski, thanks to a contribution by Yitzhak Berenstein and Borowski's mother, Varda Berenstein of Toronto.

The seminary building has an entrance hall donated by the members of Ajalon Lodge of Toronto, a lecture hall donated by Morris and Rose Kaufman and children of Toronto, and an auditorium dedicated to Dr. George Liban in appreciation of his 25 years of service to the ZOC.

Presently under construction is the second dormitory building made possible by a donation from Sandra and David Anisman of Toronto in memory of their son, Elliot Marvin Anisman. It should be finished and dedicated in the spring of 1978.

Some rooms in the Kaplan Dormitory Building have been dedicated from contributions made by Lillian Collins-Zimmerman in memory of her late husband, Harry L. Collins, and by Maurice Berg of Toronto. Another room will be dedicated shortly to the memory of the late Olive Diefenbaker, wife of former Canadian prime minister John G. Diefenbaker.

All buildings of ZOC's youth centre will be maintained by the city of Jerusalem and the Jerusalem Foundation, and will accommodate not only Canadian youngsters but teenagers from all over the world arriving here to study its history, or spending the summer months in the Jerusalem forest on the outskirts of the capital.

Anyone interested in contributing to the completion of the youth centre, or those wishing to dedicate rooms in the already completed two buildings, may contact Dr. George Liban c/o Zionist Organization of Canada Charitable Fund, 788 Marlee Avenue.

Contributions are acceptable in State of Israel bonds or cash, for which receipts applicable for income tax deductions will be issued.

Judaic scholar Jacob Neusner to give weekend lecture series

One of the most productive and original scholars working in the field of Jewish thought will be visiting Beth Tzedec for a series of lectures and talks on the weekend of Sept. 17 and 18.

Jacob Neusner, the Ungerleider Distinguished Scholar of Judaic Studies at Brown University in Providence, R.I., is the author of more than two-score volumes of works on later rabbinic Judaism, including his 22-volume series entitled **A History of the Mishnaic Laws of Purities.**

For his Beth Tzedec series, Neusner's theme will be "The Ideal of Learning in Judaism: Meaning and Origins."

On Saturday morning, he will deliver a pulpit lecture entitled "The Idea of Repentence in the Talmud."

On Saturday afternoon at 4:30 p.m. his theme will be "The Pharisees and Talmud Torah." At Saturday evening's lecture at 8:30 p.m. Neusner will speak on "The Historical Origins of the Ideal of Talmud Torah."

Sunday morning at 10, he will speak on "The Literature of Talmud Torah: The Mishnah."

A graduate of the Jewish Theological Seminary of America, Neusner received his PhD at Columbia University and has pursued a career as scholar, researcher and writer. His articles on modern Jewish problems have appeared both in the scholarly journals and in the popular periodical literature.

A seminal work, written by Neusner, called **Fellowship in Judaism**, was the source of the development of the Havura movement which has spread to a number of American and Canadian cities.

He has also had an enormous impact on the progress of Jewish studies at universities across the continent. His insistence on the need for impeccable scholarship in the field of Judaic studies has had much to do with the flourishing of this discipline on universities today. Many of his students now occupy chairs of Jewish studies in Canada and the United States.

Joan Lipson to deliver report at UIA leadership seminar

Joan Lipson, outgoing chairman of the United Israel Appeal Ontario Region, women's division, will deliver a report on her two-year term in office to the annual leadership seminar to be held in Toronto on Sept. 18.

A former chairman of the women's division, Toronto UJA, Mrs. Lipson has traveled the length and breadth of Ontario many times over speaking to the Jewish women of the region.

"I rely on education," she says. "As a chairman I have always felt a responsibility to train my workers. It gives them confidence and pays off in results. The canvassers should know the needs of their community as well as being informed about Israel's urgent problems and requirements."

Joan Lipson

A firm believer in women making their own contributions to whatever cause they happen to be involved in, Mrs. Lipson articulated these feelings in an article which appeared in The Canadian Jewish News, headed "Open Letter to Husbands." The article urged the men in the Jewish community to recognize the great changes in women's roles during the past few years and to enable their wives to make tangible donations to their local UJA campaigns.

She is also anxious that women with independent incomes become more responsible financially towards the UJA since the needs are so great.

Jewish calendar

Elul (Month of Repentance) — Monday, Aug. 15 to Monday, Sept. 12.
Rosh Hashanah — Tuesday, Sept. 13 to Wednesday, Sept. 14.
Yom Kippur — Thursday, Sept. 22.
First two days of Succoth — Tuesday, Sept. 27 and Wednesday, Sept. 28.
Hol Hamoed Succoth — Thursday, Sept. 29 to Sunday, Oct. 2.
Hoshana Rabah — Monday, Oct. 3.
Shemini Atzeret — (Yizkor) — Tuesday, Oct. 4.
Simchat Torah — Wednesday, Oct. 5.
Note — All holidays begin at sunset of previous day. Sabbath and holidays end 45 minutes after sunset.

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Elizabeth, daughter of Mr. & Mrs. Louis Wise to Martin, son of Mr. & Mrs. Sidney Keshen

Linda, daughter of Mr. & Mrs. Herbert Bond to Dr. Peter, son of Mr. & Mrs. Henry Dux

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Association for Welfare of Soldiers director

What makes Col. David Laor run

By IRVING MATLOW

TEL AVIV —

For Col. David Laor, the Association for Welfare of Soldiers in Israel is a labor of love.

It is the love for the young men and women serving in Zahal, the army of Israel, that makes Laor run from Mexico to Canada and from South Africa to South America, as director of the association.

Helping young people is his game — ever since he led the 1,200 "Teheran" children in 1942 from Persia to India, by boat to Egypt and finally to Palestine, into the loving arms of Youth Aliyah.

You take your life in your hands when you drive with Laor in his car. There is so much to see because there is so much being done, and time is a precious commodity for him.

First to Netanya, to see the Goldmunt rest camp — 600 air force men and women on a 10-day rest at the sea shore. There is no noise of the jet engines blasting off; only sounds of music and song; there is no tension from being on full alert but rather easy talk and a relaxed mood.

"Netanya is but one of five rest camps, but since it is the first, it has a warm spot in my heart," he said. "Even though we have rest camps at Acre, Givat Olga (Hadera), in Ashkelon and Eilat, there is not enough room for every soldier to come from the front lines for a rest period once a year.

"These rest camps serve not only the soldier's physical needs, but they are also used by the army as educational centres. They are all equipped to become rehabilitation centres and convalescent homes in time of war."

The tour covered two buildings — one in Tel Aviv, the other in Beersheba — maintained by the Soldiers Welfare Association.

The Soldiers House in Tel Aviv is a large modern building, with a theatre and lecture hall on the lower level; dining room, snack bar and lounge on the main floor; music and games rooms, a library and reading room and more lecture halls on the second floor. There are hundreds, if not thousands, of soldiers of both sexes using the services of the house every day.

"The ladies who are serving the food, and who are manning the other programs are all volunteers," he tells me. "There is no problem getting people to help; they see working here is a privilege. They feel it is the least that they can do to show their appreciation to these young men and women.

Col. David Laor

"Let us drive down to Beersheba to look at the newest centre that we are constructing thanks to the help of friends Canada, England and the United States. The three wings of bedrooms already built are full every night. Three hundred soldiers sleep over every night."

Just south of the Desert Inn, as the highway turns left towards the city centre, a white building glitters in the sun with the name "Canada House" above the doorway to one of the three wings of bedrooms.

"We are only half way in Beersheba," says Laor, walking to see the scaffolding and construction cranes. The shelter has already been poured, for this wing as in the bedroom wings.

Phase two will contain the kitchen and the dining room, the library and the music rooms, the lounges and lecture halls.

"We are building a sports field and an outdoor swimming pool in Beersheba, as many soldiers on short leave cannot reach home and back in time, and will be spending their day's leave at the centre.

"During the Yom Kippur War, many units were moved from the Golan front to the Sinai without a suitable place to stop and rest. There will be a special building at this site for this purpose, because Beersheba will be a vital centre in any future war."

The building will have showers and changing rooms, the main dining room will be used to feed soldiers in transit. The Toronto and Montreal branches of the association have undertaken to meet the capital needs of building and equipping these services.

"These young soldiers are the front line of the Jewish people, and the strength of the state of Israel," says Laor. "To maintain their high morale, by instilling a feeling that we are appreciative of their efforts, that is a necessity for all of us. By supporting the Soldiers Welfare Association you are helping to insure your own survival. Should I not ask you to participate?"

Irving Matlow is the Toronto chairman of the Association for Welfare of Soldiers in Israel.

Beth Tikvah service

Beth Tikvah Synagogue has engaged the services of Rabbi Dov Peretz Elkins to officiate at the overflow services on Rosh Hashanah and Yom Kippur at the synagogue on Bayview Avenue.

Rabbi Elkins is well-known throughout Canada and the United States as an author, educator, counsellor, lecturer and specialist in human relations.

He recently became the director of a human relations and publishing firm specializing in synthesizing the latest insights of the behavioral sciences and Jewish tradition.

The overflow services will take place in the recently completed social hall and will be led by Cantor Jules Rosenberg. A graduate from the Cantorial Institute of Yeshiva University, he has had 19 years experience with a number of congregations.

Rabbi Herbert Feder, spiritual leader of Beth Tikvah, will officiate at services in the main sanctuary.

This is the first year that Beth Tikvah Synagogue has conducted overflow services and it is estimated that about 1,900 worshippers will be in attendance in the synagogue for each day of the High Holy Days.

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So I said, "tell you what Martha, you go sit over there for just a few minutes and play with your doll and I'll make it possible for your Daddy to take you to Disneyland.

So I kept my promise. I saved Irving more than enough to fly Martha and her mother to Disneyland and return. And what a time they had!

Martha told me she loved me – and Irving, her Dad, well he didn't go quite that far. But he did order another new car from me – a Monte Carlo for Martha's mother.

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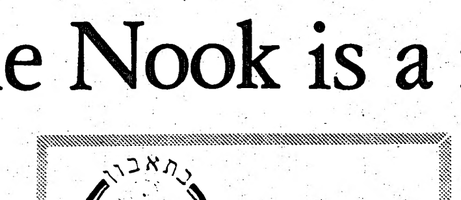

By MARCIA KRETZMER

JERUSALEM —

What could be nicer than home-baked cookies? Some people might say: home-baked cookies you haven't had to bake yourself. Particularly if the money you pay for them goes to a good cause.

This formula seems to have gone over very well in one of the Johannesburg, South Africa, branches of WIZO, which organized 15 women into baking, packing and delivering presentation selections of cookies for the High Holidays — all proceeds to Israel.

The bakers, who call themselves The Cookie Nook, operate all year round, and if last year's success is anything to go by — when they made $1,800 at the yom tovin alone, matching it with a similar amount during the rest of the year — they should do very well this year as well.

My sister-in-law Natali (those are her Roman Creams in the recipes below) wrote to tell me about The Cookie Nook and the impressive organization behind it: there is a selection of over 20 delicious and elegant cookies and confections, including meringues, shortbread, cherry-coconut macaroons, chocolate and peppermint cookies, crushed pecan cookies, fudge and florentines.

And they come in a choice of useful gift-packaging: handsome glass jars, stainless steel serving dishes, or round, colorful platters that can double as small trays — all bound with flamboyant satin bows.

Packaging and delivery is done on a roster basis, and then whole rooms are ruled out-of-bounds to the families of Cookie Nook organizers, as fully-extended dining tables, and all other available surfaces, including the floor, become quickly taken up with a dazzling array of festive-looking trays of dainties.

The Cookie Nook also sends out a pamphlet containing recipes for a selection of its products. Here is a selection — and even if you have to bake them yourself, rather than having them delivered to your door in style, they are guaranteed to add a festive note to your Rosh Hashanah entertaining.

Romany Creams
1 cup butter or margarine
1 cup sugar
2 cups flour
1 1/2 cups coconut
1 tsp. baking powder
3 tblsps. cocoa mixed with 1/2 cup boiling water
filling:
1 large bar plain chocolate melted with
1 scant tblsp. butter or margarine and
1 tsp. vanilla essence

1. cream butter or margarine and sugar, then add dry ingredients. Add cocoa, and mix well. Drop teaspoonful of mixture on to greased cookie sheet. Bake in preheated oven at 350° for 10–15 mins.

2. when biscuits are quite cold sandwich together with filling

* * * * * * * * *

Coffee Meringues
1 egg white
1 cup castor sugar
2 tsps. instant coffee powder
2 tblsps. boiling water
1/2 tsp. baking powder
1/2 tsp. cream of tartar

1. whisk egg white till stiff, add sugar, baking powder, cream of tartar, and coffee dissolved in boiling water

2. beat well again, then drop teaspoonful of mixture on to cookie sheet lined with ungreased paper. Bake at 200° for 1 hr., then switch oven off and leave for 1 hr.

* * * * * * * * *

Crunchies
1 cup butter or margarine
1 large tblsp. honey or maple syrup
1 cup shredded, unsweetened coconut
1 tsp. baking soda
1 cup sugar
1 1/2 cups plain or wholewheat flour
2 cups oats

1. melt first two ingredients together in pan, and add baking soda

2. in a mixing bowl, combine dry ingredients and add melted mixture, stirring well

3. press into a greased brownie pan and bake for about 30 mins. in preheated oven at 350°, until golden-brown. Cut into squares while hot, and remove from pan when completely cold.

* * * * * * * * *

Orange Cookies
1 cup butter or margarine
1 cup sugar
1 egg
1 tblsp. grated orange rind
1 tblsp. orange juice
2 1/2 cups sifted flour
1/2 tsp. baking powder

1. cream butter or margarine, adding sugar gradually, then beat in egg, orange rind and juice. Sift flour and baking powder together, and stir in gradually

2. roll out dough into long sausage shapes and refrigerate for at least 1 hr. When chilled, cut into rounds and bake on ungreased cookie sheet in preheated oven for 10 mins. at 375°. When cookies have cooled they may be decorated with a piped rosette of orange-flavored icing

* * * * * * * * *

L'Shana Tova Tikatevu!
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Carter appoints Jews to government posts

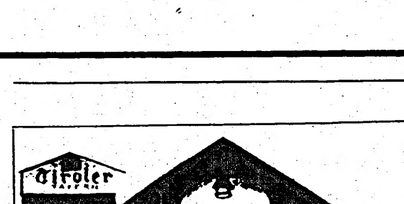
WASHINGTON [JTA] —

President Carter has announced the appointment of William B. Schwartz of Atlanta, Ga. as U.S. Ambassador to the Bahamas. The Atlanta-born Schwartz has been president of the Weine Investment Corporation, an Atlanta real estate firm, since 1969. He is also a member of the President's Council of Brandeis University.

In other actions, Carter has appointed two Jewish natives of Chattanooga, Tenn. to high offices in his administration — Jay Solomon as administrator of the farflung U.S. General Services Administration (GSA) and David Freedman as a commissioner of the Tennessee Valley Authority (TVA).

Another recent Jewish appointee is former Democratic Representative Edward M. Mezvinsky of Iowa City, Iowa. He is U.S. representative to the United Nations Human Rights Commission.

Mezvinsky, born in Ames, Iowa in 1937, received his law degree from the University of California. He lost in his bid for re-election to a third term to the Congress last year.



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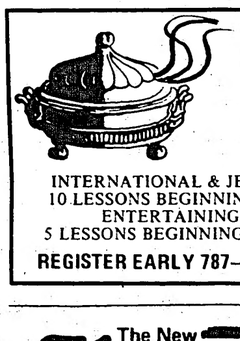
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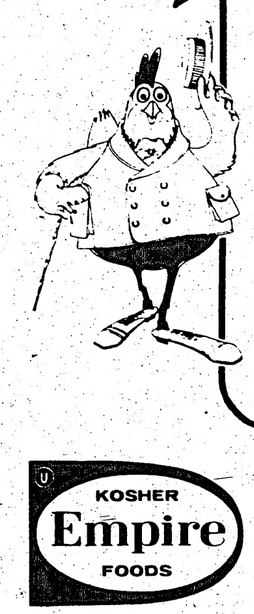
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Jerusalem's Jewish Quarter experiences a renaissance

By ARYEH LOUV

JERUSALEM —

It may be true that Jerusalem is a mosaic of people of different races and religions, but seen through the eyes of a social photographer, the city's heart, its Old City, would look like a patchwork comprised of the Moslem, Christian, Armenian and Jewish Quarters, each of which has for centuries occupied roughly one-fourth of the walled city.

Unlike the other three, the Jewish Quarter has undergone a number of upheavals in the past quarter century which brought it close to destruction. Its origins go back to the period after the destruction of the Second Temple in the year 70 C.E., when only the Western Wall of the sanctuary remained. Jews started building their houses on the slope opposite the Wall in order to be close to this, their holiest shrine.

The Jewish community grew and diminished as history progressed. During certain periods it consisted of only a handful of families, and at other times it flourished and spread beyond the confines of the Quarter. Towards the end of the 19th century, the population numbered about 15,000, more than half the total population of the Old City.

As the 20th century dawned and the modern city of Jerusalem developed around the Old City, many Jews moved their homes to more spacious neighborhoods.

And, by the end of the turbulent last years of the British Mandate, the population of the Old City's Jewish Quarter had dwindled to 1,800, while over 70,000 Jews, by far the majority of the city's population, were living in the modern city.

During the 1948 War of Independence, the Old City became part of the Jordanian sector and the Jewish inhabitants of the Old City were expelled. The bleakest period in the history of the quarter had begun.

When Jerusalem was reunited 19 years later, a third of the Jewish quarter was found to be in ruins. All the synagogues had been completely desecrated and public buildings vandalized. Those buildings that were still standing were not fit for habitation.

The quarter had to be rebuilt, and the Israel government created a special body to do the job: "The Company for the Reconstruction and Development of the Jewish Quarter in the Old City of Jerusalem". A weighty name, but nothing compared to the weight of the task before it.

First, there was the question of which architectural-aesthetic approach was to be followed in the rebuilding of the quarter. It would have been a simple matter to lay out a grid of parallel and intersecting streets and to put up modern apartments and shops.

But the Jewish quarter's network of alleys and the physical texture of its buildings are identical to those of the other quarters and it was vital to retain that architectural unity.

While rebuilt homes obviously had to be in line with present-day standards, it was clear that all the traditional elements of Old City architecture had to be preserved — no small challenge to the planning team.

The second problem was providing engineering facilities, such as sewerage, drainage, water pipes, electric and telephone cables, and TV cables from a central antenna. All these have been laid underground at great expense, thus avoiding unsightly modern intrusions into the traditional skyline of the quarter.

Third, there was the problem of archeological finds. The area has been settled ever since the 8th century B.C.E. but the density of its population in recent centuries had made excavations impossible.

It was clear that reconstruction could not be undertaken without letting the archeologists avail themselves of this one-time chance to unearth secrets of the past.

The results of their digs include a city wall dating back from the Iron Age; patrician residences of the Upper City; the Cardo — a main thoroughfare built by the Romans, and parts of an enormous Byzantine church of the sixth century C.E. As many as possible of the finds will be incorporated in basements of the newly constructed buildings, and will be open to the public.

The reconstructed quarter will be a residential area for 2,600 persons (630 families). In addition, some 1,500 people will study in religious and educational institutions.

The houses of the quarter are terraced along the slopes of the hills of the city, many of them facing the Temple Mount with its view of the Dome of the Rock and the Western Wall. Beyond these are the skylines of the Mount of Olives and Mount Scopus.

Apartments are grouped around court yards, and are stacked in pyramidal or "habitat" shape, incorporating charming patios and roof terraces.

The quarter is closed to vehicular transport and the houses are reached by winding alleys. Collection of refuse, transport of goods and similar services will be performed with the aid of specially designed electric carts, adapted to the needs and physical limitations of the quarter. A route system has been laid out for these vehicles, to allow them to negotiate slopes, turns and even steps.

The eastern facade of the quarter faces the Western Wall. The government invited such internationally prominent architects as the late Louis Kahn, M.I. Noguchi and Moshe Safdie to design public buildings for this area, which will form the border of the plaza abutting the Western Wall.

Masons, carpenters and welders are evident everywhere; yet the Jewish Quarter is already populated. Residents shop for groceries, children go to school, tourists visit art galleries and souvenir shops. The Jewish Quarter is emerging from desolation, and at the same time an urban renovation project of international stature is taking shape.

(Mike Goldberg photo)

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The western side of Jerusalem's Old City wall, near the Zion Gate, contains sections from ancient Hasmonean wall.

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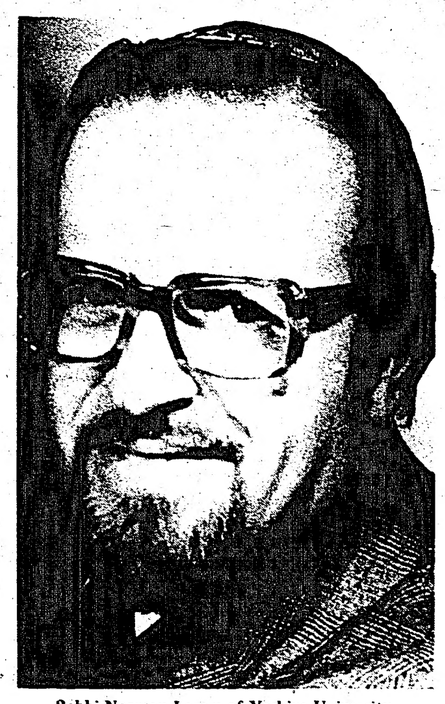
No effort must be spared in keeping memory of the Holocaust alive : rabbi

In this special article, Rabbi Dr. Norman Lamm, president of the Yeshiva University, New York, writes of the need to forewarn and forearm our children by teaching them the Holocaust, particularly in view of the present isolation of Israel and the rise of anti-Semitism.



Rabbi Norman Lamm of Yeshiva University.

In certain subtle ways the Holocaust seems to be open-ended and hence not yet over. Many of the consequences of that single most traumatic event in Jewish history are still being played out, and it is likely that the history of the next 20 or 50 years will have to be interpreted as reactions, even if long delayed, to the Holocaust.

One may legitimately interpret the data of contemporary Jewish events as a radically different form of Holocaust, but Holocaust none the less. The rate of intermarriage and wholesale assimilation-despite the minor eddies and counter-currents in the direction of more intensive Jewish practice — are a gloomy indication of the truth of what I am saying.

Moreover, we have not paid sufficient attention to "ZPG" (zero population growth), a situation which is making the number of Jews in the world ever smaller relative to world population in general. While the rest of the world has been increasing, Jews have been decreasing.

In effect, we are now confronted with the problem of a "preventive Holocaust," by which I mean not the murder of Jews already alive, but the prevention of Jews from being born. It is less cruel to individuals, of course, but is equally destructive of the Jewish people as a whole.

More directly, we cannot yet relax in considering a repetition of the genocide of 30 years ago. The events of recent years, with the ever-more ominous threats of isolation and annihilation directed against Israel, and with other nations standing by as "neutrals", instinctively raises up ghosts of 30 years ago.

Once again Israel is being abandoned as it faces overwhelming odds. A Holocaust that happened once can happen again. Once breached, the walls of human restraint remain weakened. The demons know their way. All the more reason for sending our children into the world forewarned and forearmed — and teach them the Holocaust.

The transmission of the teaching of the Holocaust comes in two modes: celebration and education. By "celebration" I mean the memorializing of the martyrs of the Holocaust by means of religious devotion. Certainly, this ought to include special Yizkor prayers when Yizkor is recited.

In my synagogue, I have also adopted a custom initiated by some Israeli synagogues, that of standing for Av Harahamim (Father of Mercies), the memorial-prayer which is recited during the Sabbath morning service.

But in addition, there must by all means be a special day devoted to the Holocaust. Such a day has already been established for many years. It is Nissan 27, one week before Israel Independence Day. The day is widely observed in Israel. It is not as widely celebrated outside.

White it is slowly gaining currency, I unfortunately am not aware of any enthusiasm for memoralizing the martyrs in this manner. Many of those people who self-righteously criticize "the rabbis" for doing nothing to remember the martyrs, themselves fail to appeal at such services.

But more important than celebration is education. No effort must be spared in keeping the memory of the Holocaust alive for both Jew and non-Jew. Schools which omit the Holocaust from their curricula are guilty of an unforgiveable act of moral blindness. Students are receptive to the study of the Holocaust, because they know that in it they are testing the limits of human depravity.

I would not teach the Holocaust as simply the latest illustration of anti-Semitism on the pattern of the biblical archetype, Amalek. The Holocaust must be presented as both a continuation of older anti-Semitism and as something horribly unique.

However, this uniqueness must not focus the outrage of the students on the Nazis alone. I am not interested in teaching it as a way of condemning Germans. After a while, it becomes difficult for Jewish youngsters to acquiesce in blaming the children and grandchildren and great-grandchildren for the crimes of their ancestors.

How many of us can feel personal animosity towards today's Spaniards because of Torquemada of 400 years ago?

With the passage of time we have to broaden the scope of responsibility. We must teach our children that not only was one particular nation guilty of allowing itself to be caught up in murderous paranoia, but that there were two other parties that must share the guilt, though each does so in different measure.

The world which witnessed such methodical sadism and kept its silence is guilty. The spectators to a crime who keep their peace must never be allowed to attain peace. And we of the Jewish community may never feel self-righteous.

That very guilt we pass on to our children is what will galvanize them to action in time, should danger to the Jewish people ever arise again. Indeed, part of the passion and effectiveness of young Jews today on the Soviet-Jewish issue is a direct result of the guilt that they impute, correctly I believe, to their parents' generation because of their inactivity and silence during the Second World War.

Secondly, I would not make the teaching of the Holocaust one unrelieved tale of horror after horror, accusation after accusation. For the Holocaust to be grasped we may have to reduce some of its awesomeness to credible proportions, lest the lesson be lost entirely.

Hence, instead of teaching it in a "lachrymose" fashion, there should also be an attempt to highlight the elements of hope and creativity. For, indeed, it is true that Jews managed to find hope in the very vale of hopelessness and to discover creativity while in the hell of destructiveness.

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Bonds program helps strengthen key elements of economy

JERUSALEM —

Two events recently marked important steps forward for the Israel economy, while underlining its central problems and indicating its potential for progress.

On July 1, the last customs barrier fell before Israel industrial exports to the European Common Market. Three weeks earlier the Kfir C2 and other aviation developments, exhibited at the Paris Aviation Salon, demonstrated the standards of sophistication and maturity already achieved by industry here.

Israel's economic position, in both the short and the long run, undoubtedly remains difficult. The multi-billion dollar trade deficit, continuing inflation, chronic labor unrest — these troublesome issues are still with us and likely to remain for quite some time.

Such problems, most important among them the perennial excess of imports over exports, have dogged Israel's economic development ever since independence.

Their roots are not hard to find: the need to integrate large numbers of immigrants, the cost of building a modern system of production where only backwardness existed before, the price exacted by the neighboring states' boycott, the backbreaking burden of defence. Larger and wealthier nations might flinch at problems of this magnitude.

Perhaps because they have no alternative, Israelis refuse to be dismayed. Much of the consequent success story has become common knowledge: how the desert was conquered, how productive work was created for untrained newcomers, how schools and hospitals and factories were established where none had ever existed before.

A good deal of this progress has been brought about with the aid of Israel Bonds, which are sold in the United States, Canada and more than 30 other countries throughout the free world. Proceeds derived from the sale of Bonds flow directly into the country's development budget, which allocates funds for major economic projects, including the introduction of new industries, the expansion of agriculture, the exploitation of natural resources, the discovery of new channels for trade and commerce.

Since the Bond program began in May, 1951, the more than $3.6 billion it has realized has been used by Israel to strengthen key elements of the economy which put people to work and produce goods and services that benefit the population as a whole. Bonds are the major investment for providing Israel with vital investment capital for its economic development.

The most important result of Bond-aided endeavors in recent years has been Israel's impressive growth in exports — the only way Israel can ever hope to close the trade gap.

The value of goods sold abroad increased by 26% in 1976 after a 24% gain the year before. During the first five months of this year, an additional 25.5% gain has been registered, suggesting that exports will total between $2.8 to $3 billion in 1977 — more than 100 times what they had been in 1949, just after independence, and three-fold the performance of a year as recent as 1972.

From the earliest days, the Bond program was geared to provide the infrastructure for Western-style industrialization with special emphasis on building up the country's export potential.

Whether it was the construction and development of ports, the extension of railway lines, the production of electric power or the establishment of new industrial plants, the Bond proceeds have consistently stimulated production for export.

The overall growth of industrial production was only 4.2% in 1976, but this statistic is liable to be misleading. In some branches of industry — construction materials, for instance — output actually declined. In those aimed mainly at the domestic market, such as the production of some processed foods, approximate stability was maintained.

Rose Tepperman was this year's honoree at the Windsor Negev Dinner at the Shaar Hashomayim. There was a full house to honor her for four decades of service. Making presentation is Nathan Scott, president of Jewish National Fund of Canada. Others from left are: Rabbi W. Gunther Plaut, Congress president; Rabbi Jonathan Plaut, Windsor JNF head, and Melvin Sorffer, JNF executive.

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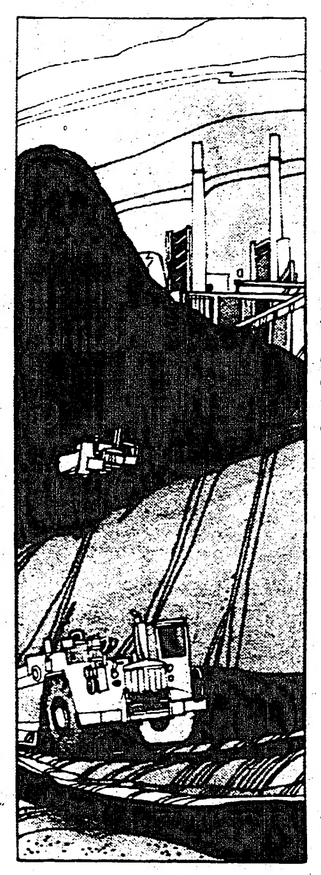

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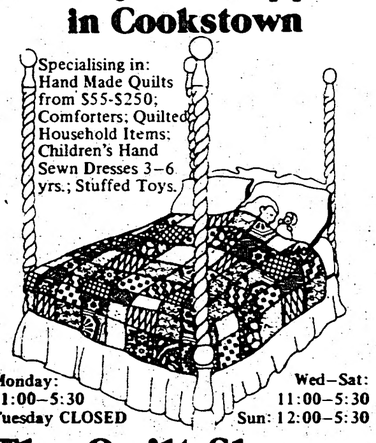

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Arts

Diane Dewey - she's starring in "Primary English Class"

Star of play bit of a softie when offstage

theatre
By JENIVA BERGER

Every night when Diane Dewey goes to work, she becomes a nervous dictator. As the star of Open Circle Theatre's acclaimed comedy, **The Primary English Class**, she plays a slightly narrow-minded English teacher whose defences are slowly shattered as she instructs a group of new Canadians to utter chaos.

In real life, she's a bit of a marshmallow; open to the point of vulnerability, generous, and very much her own person. She likes being alone and is content to curl up with a good book and no one's voice in her ear after the onstage babel of the play has faded into the evening.

"If I had to depend on pushing myself," Diane says, nibbling on quiche, cheesecake, and white wine luncheon, "I'd never get a job. I've worked because of word of mouth."

If the word of mouth has been as good as her present director's, Ray Whelan, it's no wonder that she's been working steadily since she was 15.

At that point she had been in Canada for two years after moving with her family from Indiana. Though she had taken the "required amount of ballet classes," she was actually untrained as a dancer when she joined Melody Fair in 1956 as an apprentice dancer. ("we also picked up cigarette butts from the driveway") continued in that career through various night club engagements and for conventions.

At the ripe age of 18, she got a scholarship to the National Ballet, then did **Gypsy** at the Royal Alex and met Alan Lund, who hired her to appear in a new musical for the Charlottetown Festival, **Anne of Green Gables.**

"I always wanted to act," recalls Diane, "but I didn't have the guts." A reading handicap which had developed as a child after being placed in an advanced school which dispensed with phonics, had put her next to the zero league for auditions. But she persevered, helped along by a "great memory" and landed the part of Kate Reid's daughter in **The Ottawa Man.**

Diane pulls no punches about her ability. "It was mortifying," she says bluntly. "I was awful."

Soon after that, she moved in with Muriel Sherrin, who was casting director for the CBC. She praises her for teaching her a few things about performing. "She got me thinking about what I was saying. You don't just talk the words. You become the person."

If anyone saw Diane Dewey in New Theatre's production of **Kennedy's Children** a couple of years ago, it would be hard to believe she ever had any difficulties in becoming the person she portrayed. As the failed starlet, Carla, devastated by the death of Marilyn Monroe, Diane gave a stellar performance where every word was carefully rendered and packed with meaning.

Ironically, through the years, Diane hasn't let her lack of training keep her from delivering onstage and with a little bit of luck and a few courses here and there to develop her potential, she's danced her way across Canada, sung on the stage of Stratford's Avon Theatre, and acted on countless television shows and stages. But then, she has a positive approach to life and remarkable resiliency to the circumstances.

Her divorce after 10 "super years" was completely without rancor and she's maintained an extremely close friendship with her ex-husband. And as a solitary child whose parents traveled extensively, she was raised by a black woman who gave her young charge the first taste of "constant theatre," — in somewhat unusual circumstances.

"She would disguise herself in a different costume every day," says Diane, "and jump out of the closet to scare me. But it was a game that we both played. She did it in total love. She'd say, 'honey, some day I'm going to see my girl up on that screen.' "

To this day, Diane feels she's a better film than stage actress, but **The Primary English Class** has given her an ego boost. "It was the first time I ever walked down the street and was recognized from a stage play," she says.

Going into its 200th performance and moving into its third home, the Bayview Playhouse, Diane says of the show, "It's become more than a play. It's become a way of life."

She learned art from Yemenite craftsman

By HARVEY WARREN

Israeli artist Bat-Ami Varsano believes her transition from filigree to electroforming is much more than a development from ancient to contemporary art forms. It is, to her, a broad metaphor for the feminist revolution.

The 42-year-old Sabra says she sees her chunky, bold glass and silver pendants, brooches, bracelets and rings as "a symbol of my liberation...of my growth as a woman."

She learned the art of jewelry-making from a Yemenite craftsman when she was 15 years old, and through the years she has achieved international recognition for her finely-tooled filigree jewelry.

Electroforming, which is an application of electroplating, allows the artist to work from a mold, building up, altering and even creating metal surfaces through varying electrical currents and acid and alkaline baths. The results are more immediate, and, for Bat-Ami, more exciting.

The jewelry designer, who works out of her home-studio on Shalom Aleichem Street in Tel Aviv, was in Toronto recently to show some of her designs to a small audience and confer with her Canadian agent, Barry Wasserzug.

Wasserzug, who is incorporating Maskit International Imports Inc. to wholesale Israeli-made crafts, confessed he is doing so in order to visit Israel more frequently, "especially in winter."

Bat-Ami Varsano — jewelry designer.

Much of the glass Bat-Ami uses in her work is recycled from old green Coca-Cola bottles. The combination of the semi-opaque glass and the twisted silver produces a striking effect.

Her four children, however, are unimpressed. "They say I make silver from garbage and garbage from silver," she laughs.

Bat-Ami, who is related through marriage to the Chaicovitch family of Montreal, was visiting Canada for the first time. She was enamored with Toronto's architecture, particularly city hall and Henry Moore's sculpture, the Archer.

In jewelry styling, she says, Canada is, "10 years ahead" of the the United States which, because of its conservatism, is her toughest market. Germany accepts her bold designs most readily and she was leaving for Frankfurt immediately following her two-day visit here.

Israeli art benefits greatly from the mix of Oriental and European schools, Bat-Ami says, and she sees the trend of the country's art becoming more avant-garde.

"We must sell ideas," she stresses. "Finland sells design. Israel must do this too."

An encore for Sammy

music
By RICK KARDONNE

Sammy Davis Jr. opened his show at Toronto's O'Keefe Centre with the statement: "Yes, it's been too long since I was last in your beautiful city!" And the capacity audience immediately cheered in agreement.

For Sammy Davis, this was the first time he performed in Toronto, (the city where he spent his late adolescent life), since 1968, when a critic in a mass-circulation daily newspaper smeared him with a foul racist remark.

Thus, on one level, his Aug. 16 opening appearance at O'Keefe Centre had the tone of a sincere "forgive and forget."

But on another level, Aug. 16, the date of Elvis Presley's untimely death, was also a day of deep sadness for Sammy who regarded Elvis as a personal friend.

And, as a result, from both levels as well as the bottom-line level of actual performance, Sammy Davis Jr.'s show was the best entertainment evening Toronto has experienced in a very long time.

The reason is simple: Sammy Davis is, in my opinion, the best entertainer (at least in the English language) today. His easy, natural yet completely emotional expressive singing style is unmatched. He is a first-rate musician, equally at home with every pop singing style imaginable — from ragtime to Cole Porter to Broadway (at its prime), to the jazz-rock funk of the **Theme from Baretta.**

He is a terrific tap dancer, as demonstrated by his agile ease in **I Can Do That** (the main dance number from **Chorus Line**).

He is a very funny, lucid comedian as well, both with his casually pithy one-liners and his hilarious impersonations of how Humphrey Bogart, James Cagney and Dean Martin would sing **Rockabye My Baby.**

Always actively identifying (by performing constant benefit concerts) with both black and Jewish causes, Sammy Davis Jr.'s style, both as a singer and a comedian, is right in the mainstream of the best Jewish showbiz tradition of urban, humanistic eclecticism and versatility.

Sammy's supporting acts were stars in their own right: the amazing gymnast Frank Agostino with his attractive wife, whose feats of sheer strength, without the assistance of gimmicks, provoked genuine awesome admiration, and, the robust voice of Billy Eckstine, himself a living legend as a jazz and sophisticated ballad singer whose reputation is justly solid.

Sammy Davis Jr. epitomizes sophisticated pop-oriented entertainment at its finest. Yes, he has been away from Toronto for too long; and let's fervently hope, for the sake of sheer inspiration as well as for the sake of sheer enjoyment, that he will return here very soon.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

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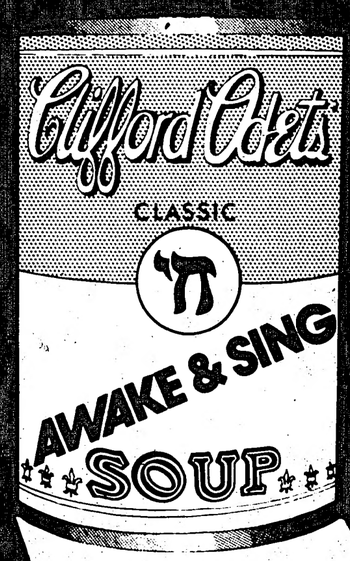

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THREAT TO JEWISH SURVIVAL

By GARY ROSENBLATT

If you are Jewish, chances are your grandchildren won't be.

That statement (first made by the New York Board of Jewish Education) is meant to shock, but it should not come as any great surprise to those who have studied Jewish assimilation patterns.

According to Arthur Hertzberg, a Conservative rabbi who is president of the American Jewish Congress, "we should have known what to expect as soon as the first shiploads of immigrants arrived at Ellis Island at the turn of the century." For history has shown that in any open society, the rate of intermarriage among Jews will exceed 30% by the third generation.

And while an organized attempt to combat the problem can perhaps succeed in knocking down the intermarriage rate a few percentage points, the notion that we can reverse the trend is, in Rabbi Hertzberg's words, "simply baying at the moon."

Intermarriage is of course merely the tip of the iceberg of assimilation, the symptom — not the disease. But when one out of every three Jews who marries, marries a non-Jew (as is presently the case), a Jewish community concerned with its own survival must take action.

Assimilation

And so, more than 100 Jewish leaders gathered in Long Branch, New Jersey, recently for an intensive two-day National Conference on Mixed Marriage — the first ever convened — to explore the threat such marriages pose to Jewish survival and to attempt to formulate a response to the problem.

Sponsored by 14 major national Jewish organizations, the conference brought together participants who symbolized the diversity of American Jewish life. Most of those in attendance were rabbis from up and down the east coast. Many of them appeared to be in their 30s and 40s, and were often stylishly dressed.

It was clear from the outset that a discussion of intermarriage is not complete without dealing with assimilation in general and conversion in particular. Some of those at the conference felt that the Jewish community should reach out to non-Jews and actively seek them as converts to replenish the steadily decreasing number of Jews in the world. On the other extreme, there were those who favored rejecting all who argued that we should simply write off those Jews who intermarry and have nothing to do with them.

The sessions were virtually continuous and there were nine major reports presented from religious, historical, statistical and sociological perspectives. But the debate did not end in the conference hall. For example, during lunch (Glatt Kosher) on the second day the wife of a Conservative rabbi from Long Island told me that the crucial question regarding a response to conversion was whether we are concerned with the quality or the quantity of the Jewish people. Overhearing her remark, another Conservative rabbi asked her: "Is it better for us to lose a million Jews to assimilation in the next generation or to try and save them and keep them in the Jewish community?"

"It's better for us to lose them," replied the woman. "I'm not worried about the Jews disappearing. We've lost millions over the years and we'll lose millions more but that doesn't mean we should change Judaism to keep them. Those Jews who will be lost would hardly have been much of Jews anyway."

Intermarriage

Her husband said his serious concern was whether the Jewish community can continue to survive if the majority of the community is made up of converts.

A third rabbi entered the now heated discussion, arguing that nothing was accomplished by discussing the abstract. "We have to come up with specific, practical responses," he said.

And so it went. The discussions, both formal and informal, were often fascinating and gave the conference a spirit of intensity and involvement.

Rabbi Hertzberg of the American Jewish Congress presented the first major address and he set a sombre mood for the conference when he offered an historical overview of mixed marriages, concluding that the rate of such marriages is directly proportional to the amount of freedom in a given society.

"It's a tragic but iron law of history: the more open the society, the higher the rate of intermarriage. And the longer that Jews have lived in such a society, the higher the intermarriage rate," said Rabbi Hertzberg in his precise, clipped tones.

He stressed that there are no panaceas or miracles. "This is the price we must pay for abandoning the shtetl in favor of American secular society. The day we decided we could live in two cultures is the day we started paying dues." (Ironically, even as he made those remarks he took off his yarmulke and put it in his pocket, a nervous habit he repeated several times during his talk.)

Rabbi Hertzberg steadfastly refused to find cause for optimism in either American Jewry's intense involvement with Israel or the counter-trend of young Jews who have rejected the secular cultural for Judaism.

"No generation has done more for Israel," he noted, "but the rate of intermarriage continues to climb. The tragic truth is that the rate of intermarriage is the same regardless of our love and commitment to Israel. As for those young Jews who are coming back to Judaism, I see that as part of a polarization of American Jewry."

He explained, by example, that when he was a graduate student at John Hopkins University 20 years ago or so, no Jewish student wore a yarmulke on campus and no Jewish student would attend class on Yom Kippur. "But now you'll find both kinds of Jews on college campuses — there's been a split."

And so while some young Jews who have rejected the American secular culture are exploring their Judaism, many more are exploring other alternatives. "When you get down to a certain level of erosion, the disillusionment with the secular American culture doesn't necessarily lead back to Judaism," Rabbi Hertzberg said, "but to Hare Krishna, the Eastern religions, etc.

"Let's face it," he paused, "life is inherently unfair. We can't reproduce the shtetl life anymore. The only thing in our control, our only card to play is the first 18 years of our children's lives. We must intensify Jewish life in those years and then hope for the best. But we'll still lose, if not one in three to assimilation then one in four. We must try, though, so that at least we'll lose honorably, not dishonorably.

"We're on a leaky boat," he concluded, "and if we pump hard we'll still be leaking, but if we don't pump, we'll sink."

From that depressing point, the conference moved on to what proved to be its most intense debate. The speaker was Rabbi David Bleich, representing the right-wing extreme within Orthodoxy at the conference. He chose to play the "heavy" and he played it to the hilt.

A fortyish professor of Talmud at Yeshiva University, Rabbi Bleich spoke on the implication of intermarriage in Halacha (traditional Jewish law), and, he explained at the outset, the Halachic view could be summed up in a simple Yiddish phrase: "meen tawr nisht" — it is not allowed.

He then spent the better part of the next hour amplifying that phrase, quoting numerous biblical and Talmudic passages to support the prohibition. But it was only when he addressed himself to the subject of conversion that he caused the blood pressure of many in the room to skyrocket.

Non-Orthodox rabbis are invalid to perform conversions for the purpose of marriage, Rabbi Bleich asserted, even if they do so according to the letter of the law.

And the only case where a conversion is acceptable is when the convert's motives are completely pure — and when a non-Jew seeks to convert in order to marry a Jew the motives are not pure.

"Some say we should be more lenient and they argue that if we don't accept the non-Jew, we'll lose the Jew as well. This is an old argument," the rabbi said, "but Judaism never says to perform a lesser sin in order to save your fellow man from a greater sin.

"In short, the end doesn't justify the means. Our hands are tied," he said, regarding those who seek to convert for the purposes of marrying a Jew, "and though we can be sympathetic, we're powerless to act. God can make compromises but we can't."

Cont'd on Page 16

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SINCERE WISHES

FOR A YEAR OF HEALTH

AND HAPPINESS.

Mr. & Mrs. Albert Mend

Gert & Jack Himelfarb

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Happy & healthy holidays to family and friends from

Norm and Sandra Turk and Family

Holiday greetings from

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ONLY 8 SUITES PER FLOOR
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WITH DOWN PAYMENT OF $1,766
2 bedroom & den units from
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(WEEK BEFORE ISSUE)

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All classified ads will be accepted on the basis of no changes in copy, and no cancellations until after the first insertion.

ANNOUNCEMENTS

Art Restoration
Sigmund Haller. Oil paintings examined, cleaned, conserved. Bank of Nova Scotia Chambers, 79 Queen St. E., Toronto M5C 1R8. 364-3621. R

Desperately Needed
Infant foster home for Jewish Family and Child Service. Call Barbara Happy, 781-1592. 9

Camp Reunion
Nathaniel Institute Camp Cambridge, Brechin, Ontario and members of Nathaniel Institute Camp Bellevue and College. Meet all your old acquaintances! For information call Mrs. Susan Fagan, 125 Neptune Drive, 787-0443 or Mr. Harry Kay, 633-7491. 9

Get With It ... Join Us!
Branches for all age groups with year round social, cultural and educational activities. Congenial atmosphere for men and women coupled with many important fraternal benefits needed by every person. Call Henry Cohen-Sittayoun or Harvey Weinstein, 787-0339, 9-5 p.m. or Sundays, 9:30-12:30. 9

Social Announcements

Mazel Tov to Max and Mollie Baine!
who will be celebrating their **50th Wedding Anniversary** on September 11, 1977. With love and best wishes for many more happy, healthy years together. Joe and Mary, Isaac and Israel; Norem and Faye, Judi and Shelley; Lawrence and Shiney and Sherri. 9

Gayle Francine and **Christopher David** are excited to say, that they've become engaged on this special day. The happy parents of Gayle are Mr. & Mrs. Morris Kirsh and of Chris, Mr. & Mrs. John H. Smith. 9

APARTMENTS FOR RENT

Bathurst-Lawrence. Modern, bright semi-basement, 1 bedroom apartment, broadloom, drapes, fully equipped kitchen, separate entrance. Option of garage. Would suit quiet fine businessman or teacher. Call 781-4106. R

Sublet — Bathurst-Glencairn. Large new & modern 2 bedroom, just redecorated. Low rent. Please contact Mrs. P. Perl, 782-3997 or Superintendant, 782-6453. Available Nov. 1st. 16

Exclusive Penthouse Suite Bathurst-Lawrence Adults Only
Luxurious exclusive penthouse suite. Recreation facilities, shopping at your doorstep. For appointment to view.
Call Mrs. Stone, 223-6550. R

APARTMENTS FOR SALE

Forest Hills Community
Bathurst-Finch. 1 bedroom luxury apartment, central air, fully broadloomed, appliances and drapes. Vendor anxious to sell. Phone 291-9744 or 493-6016. 9

ARTICLES FOR SALE

Continental beds, $39.95 and up, all sizes up to king size, Oakland Bedding, 338 Oakwood Ave., Toronto, 651-6685. We always give instant delivery. R

BUSINESS OPPORTUNITY

Funds required immediately for retail business. Interest negotiable. Will consider partnership. Please call 519-884-2600. 9

Electrical contractor with Masters Licence needs a suitable working associate to form a business partnership. Interested parties, call 493-4353. 9

An excellent opportunity for a kosher caterer with little investment, could become an owner of a huge building located in a good area. For more information, call Mr. Sisca, 964-2250, 10 a.m.—7 p.m. or 630-2320, 8-11 p.m. 9

District Managers
for leading cosmetic line already generating income, required for Toronto area. No experience necessary. Full training. For appointment, call Mrs. Bregman at Lu Bette cosmetics. 481-7827. 9

BUSINESS FOR SALE

Northern Ontario automotive parts jobber, million dollar plus sales per year, owner wishes to retire. Will stay on to help in transition. Interested parties, please reply to Box 4961, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

CONDOMINIUM FOR SALE

LIL RUSH
Bathurst-Steeles
Forest Hills. Luxury 2 bdrm. apt., separate dining room, laundry room, large eat-in kitchen, 2 full baths, appliances, central air. Mrs. Kopman, 636-5200.
Lil Rush R.E. Ltd., Realtor

Sun Life of Canada
SALES oriented person for position with management potential. Top income, full benefits. Call Harry Wolle, 445-9500. R

EMPLOYMENT WANTED

Experienced statement typist, correspondence etc., general office, desires permanent part-time. Mrs. Gold, 638-6545 mornings. 9

FLORIDA APARTMENTS — FOR RENT —

Palm Aire-Fort Lauderdale. Almost new, furnished, 2 bedrooms, available for the season. 226-3870. 9

Naples-Glades. Luxury 2 bedroom, 2 bath, furnished condominium, golf membership included, tennis, pools. 783-1991. 9

Arlen House East. 2 bedroom deluxe, unfurnished apartment for sale or rent. 633-3206, 535-0626. 23

Jack Friedman of Arlen House East, Miami Beach, is now in **Israel**, will be back in Toronto, November 2, 1977. For choice apartment for next winter season, phone his friend in Miami, Dale Kelleher, 305-940-6911. No collect calls please. R

Century Village, Deerfield, Fla., one year old, 2 bedrooms, 1½ bathrooms, first floor garden apartment, unfurnished for rent or for sale for health reasons. 9

FLORIDA APARTMENTS — WANTED —

1 or 2 bedroom furnished apartment, Jan. 10/78 — April 10/78. Preferably Hallendale Diplomat Mall area. Mature reliable couple. Reply Box 4966, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 23

FLORIDA CONDOMINIUMS — FOR RENT —

Hallendale-Hemispheres, ocean north, 2 bedroom, 2 bathrooms, furnished, all conveniences. Rent Dec. 1-Feb. 12 — $3,800. Mr. Fenwick, 781-4270. 9

Miami, new modern 2 bedroom condominium, 1 block from Haluover Beach. 483-1545. 9

Arlen House East. 1 bedroom convertible (seasonal or monthly). Rob Goldberg, 226-5040 or 630-9628. 23

St. Petersburg Beach (on the beach), New luxurious 3 bedroom condominium, 3 bathrooms, air, pool and sauna. All utilities. $1,500 monthly. For further information, 667-8324. 9

FLORIDA CONDOMINIUMS — FOR SALE —

Tastefully furnished one bedroom condominium in fantastic area in heart of Miami Beach. Reduced for immediate sale — or rent. Call or write (305) 945-9675 mornings or evenings; Jakob Zahavi, 16031 N.E. 14th Ave., North Miami Beach, Fla. 33162, USA. 9

The President — West Palm Beach. 1 bedroom, 1½ baths. Phone Mr. Wenger, 429-1010, 421-3505. 30

West Palm Beach Century Village, corner 2 bedroom, 1½ baths, second floor. New expensive carpeting, tiling, many extras. U.S. $25,000. firm. Furniture available. 488-0479 evenings. 9

FLORIDA CONDOMINIUMS — FOR SALE —

Arlen House — For sale or rent for season, Nov.-May. Beautiful, fully furnished 1 bedroom apartment. 486-9870. 23

Arlen House East. One bedroom, 1½ baths, professionally decorated. Must sell or will rent for season with option to buy. Call 226-0538, 787-0247. 16

West Coast, near Tampa. 1 bedroom villa, 1½ baths. $17,500. For information, 1-305-931-0287. 9

North Miami Beach. 1 bedroom convertible, 2 full baths, many extras. Price, $42,000. 1-305-931-0287. 9

HELP AVAILABLE

Mothers' Helpers, available from Great Britain. Call Help Available, 447-1450. R

A man with a truck for city delivery. 638-3473. R

British Mothers helpers, nannies, housekeepers, live-in. Exchange Program Agency, 491-3717 or 636-9155. R

HELP WANTED

Notice to Advertisers — The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. R

Automotive Warehouse Assistant — Metro. Karbin Sales Inc. Call 881-3253. 9

Part-time secretary to Director, experience, shorthand preferred for religious Zionist Organization. 225-2218. 9

Bathurst-Finch. Babysitter required for 2 afternoons weekly. 633-8094 after 5 p.m. 9

HOMES FOR RENT

Country Home For Rent
Stowe, Vermont. Ski chalet for rent to Kosher family for Christmas vacation, MODERN, all conveniences. Sleeps 8-9. (514) 482-7789. 9

HOUSES FOR SALE

Private Sale
Builder Architect
Steeles-Bayview. Over 6,000 sq. ft. Brand new brick 2 storey home, luxurious interior with 5 bedrooms, 5 bathrooms, library with brick fireplace, family room with fireplace, air conditioned, 2 car garage, full basement. Landscaped lot 100'x152'. Ready access to schools and TTC stop. Interior finish to the specification of buyer. Tremendous value for the property. Must be seen to be appreciated. Asking price $370,000. For information, call 223-4786. 9

Private — Builders' Home
Thornhill. Don Mills, Steeles area. 4 bedrooms, family room with fireplace. Home with everything. Central vacuum, air conditioning, intercom. $121,500. Call 881-1128, 444-8531. R

Bathurst-Lawrence. Private Sale. 3 bedroom ranch bungalow, immaculate condition, central air, modern kitchen, master ensuite and 2 other bathrooms, walk-in cedar closets, Florida room, basement completely finished for self-contained apartment or luxury family living. Separate panelled recreation/family room in basement. Full size lot, many extras. 1 block from synagogues, schools, TTC, shopping. 9% mortgage. Early possession — moving to Israel.
Just reduced. 789-4207. R

Duplex — Lower Forest Hill On Spadina Road
Elegant luxury, 2 homes in one. Each apt. has 3 bdrms. & heated sun rms., separate recreation rms. with bars & separate laundry rms. Extras. Private. Asking $275,000. After 3, 481-2622. R

Bathurst-Palm Dr. area. Unique spacious, luxurious home. Five bedrooms, two 5-piece bathrooms and one 2-piece. Panelled family room with walkout to huge sundeck, marble fireplace, separate dining room with walkout and oversized kitchen with breakfast area featuring walkout to garden. Thousands of dollars of extras. Close to all amenities. $129,000. 638-3248, 635-9654. 9

Private — Thornhill, Don Mills, Steeles Area
Two-storey centre hall, 4 bedrooms, main floor laundry. Family room, rosewood panelling, fireplace and walkout to interlocking stone patio. Central vacuum, air-conditioning, intercom and many extras. $118,900. Call 881-1128, 444-8531, evenings. 9

Private Sale
Spacious centre hall, elegant spiral staircase, 4 bedrooms, master with full ensuite and walk-in closet, main floor laundry, family room with charming fireplace, walkout from family room and kitchen. Pool-sized lot, double garage, and many unique extras. Owner leaving country. $149,900. 445-9091. 9

HOUSES FOR SALE

Forest Hills Community
Townhome, Bathurst-Drewry. 3 bedroom on greenbelt, central air, carpeting, appliances. $70,900. Rob Goldberg, 226-5040 or 630-9628. 23

Private. 72 Ridelle Ave., 4 bedroom, 4 bathrooms, blonde oak den, finished basement with bar, terrazzo floor. $145,000. By appointment only. 781-7221. 9

DUPLEX
Avenue Rd.-Chaplan. Upper 2 bedroom, appliances, garage. Quiet tree-lined street, near public transit. Available immediately. $465. 481-1039, 489-1874. 2

Bathurst-Steeles
$51,900. Gorgeous 3-bdrm. townhouse, handy to synagogues, bus, shopping. Fully broadloomed, 4 appliances, finished basement, living room fireplace. Call Rick Frankel, 226-4990 or 491-2303.
Ogden R.E. Ltd. Realtor

ALEX MILLS & ASSOCIATES LTD.
4 Bedroom 2 Storey
Priced to sell. Ideal family home in excellent condition, fully finished basement, garage, central air. Finch-Don Mills. Asking $75,900. Miriam Sherman, 226-9666.

SOLNIK & RYBAK REAL ESTATE LTD. REALTOR
Bathurst-Lawrence
6 room, 2 storey, 2 baths, finished basement with kitchen, attached garage, steps to all amenities. Ruth Rybak, 789-7138.
* * *
Leslie-Cummer
Unique architect design 10 room plus finished basement, 5 or 6 bedrooms, gourmet kitchen, main floor family room with open fireplace and walkout, sunken living room skylights, king-size master, 6 months new. Walking distance to synagogues. Must be sold as owner is leaving country. Ruth Rybak, 789-7138.
* * *
Bathurst Manor
Superb 4 bedroom split, Hollywood kitchen; panelled den, rec room with wet bar, near all conveniences. Helen Arbus, 789-7138.
* * *
Bathurst-Steeles
$15,000 Down
Spacious 8 room detached back-split, Hollywood kitchen, main floor family room, finished basement, attached garage, circular drive, central air, appliances, pool-sized lot. Must be sold! Ruth Rybak, 789-7138.
* * *
Bathurst-Wilson Condo
Luxury 3 bedroom, large ultra modern kitchen, two 4-piece baths, ensuite laundry room, central air, broadloom, pool, sauna. Must sell! Call Howard Sud, 789-7138.
* * *
Leslie-Steeles
Custom built luxury 2 storey circular stairway, fireplace, central system, exceptional property with all quality features. Builder wants it sold immediately. Carl Kotick, 789-7138.
* * *
Bathurst-Finch
1 Year New
$119,900. 8 room, 2 storey, 4 bedrooms, large Hollywood kitchen, main floor laundry and family room with open fireplace & walkout, attached double garage. Howard, 789-7138.
* * *
New Listing!
Eglinton-Marlee
Luxury, spacious, 3 bedroom condominium, 2 baths, broadloomed throughout, appliances, health club. Excellent financing. Move-in condition. Make an offer. Howard Sud, 789-7138.

the Permanent
Exclusive Blue Forest Drive Custom-Built Ranch Bungalow
$142,500 — exquisite 6-bdrm. home in prestigious area. Pool-sized lot, gourmet kitchen, 4 full baths, 2 fireplaces, main-floor den, broadloomed finished basement, maid's quarters, loads of built-ins throughout, 2-car electric garage, central air. Joel Kaplansky, 223-2110 or 225-1020 res.
* * *
Magnificent Kleinburg Estate
Exquisite 4,000 sq. ft. 1-storey, 4-bdrm. home — appeared in "Canadian Interiors". Handsome fieldstone exterior; separate sunken living rm. with beamed cathedral ceiling. 26' master features 5-pc. ensuite with 8' sunken bath. Gourmet kitchen, fireplaces in stunning library & breakfast rm., loads of teak, walnut & cherrywood built-ins. Fabulous landscaping, central air. Joel Kaplansky, 223-2110 or 225-1020 (res.).
* * *
Strathearn Rd. — Superb 1-Acre Ravine Setting
$198,500. Custom 2-storey, 4 spacious bedrooms with most magnificent landscaping & view. Main-floor library, fireplace, finished lower level with walkout, 4 baths, central air. Joel Kaplansky, 223-2110 or 225-1020 (res.).

HOUSES FOR SALE

Harvey Kalles
A Professional Approach To Marketing & Sale Of Outstanding Real Estate

Tudor Gate — S. York Mills Indoor Pool — $495,000
A perfect blend of nature and luxury, overlooking private estate. This home is decorated and maintained in a condition which defies description! Elise Kalles, 226-9440 or 449-1873.
* * *
Bridle Path Area
Showplace. Magnificent one of a kind. 10 room custom residence cathedral beamed ceilings, marble floors, mammoth rooms for entertaining, circular driveway, 3 car garage. $399,500. Call Francis Alter, 226-9440.
* * *
Bayview-Steeles $207,000
Quality constructed (KAPPY). This 2 storey, 4 bedroom Tudor home is perfect for executive living and entertaining. New in-ground heated pool and finished lower level. Move-in condition. Elaine Harris, 226-9440.
* * *
Fifeshire — Ranch — Pool
$318,000. A perfect residence for the family wanting the epitome of luxurious living. 4 family bedrooms, 2 guest bedrooms, walkout, white ceramic games room. A home with a flair. Lee Landsberg, 226-9440.
* * *
Post Road
The ultimate in quality construction & creative contemporary design! Over 14,000 sq. ft. of living area includes indoor pool & sauna — the epitome of relaxed elegance & seclusion. Bridle Path area. The ultimate — $1,500,000. Elise Kalles, 226-9440 or 449-1873.
* * *
11 Acre Retreat Town of Maple
Century and a half farmhouse — completely modernized yet retaining charm of a bygone era. 20'x44' heated in-ground pool in a captivating treed setting. Fabulous investment potential. $289,000. Joan Grant, 226-9440.
* * *
Home For All Seasons
$275,000. Exceptional 4 bedroom home in most sought after York Mills Valley. Main floor den, plus gorgeous family room with fireplace. Custom built-ins and walkout to lovely treed lot. Home and garden kitchen. Must be seen. Call Hillary Cohen, 226-9440.
* * *
Denlow Estates New Listing
$179,500. Executive home. 3,000 sq. ft. of living space. 4 bedrooms family room with open fireplace, study, 9½' ceilings on main floor. Many extras. Close to all necessary amenities. Call Honey Rose, 226-9440.

Harvey Kalles

LIL RUSH

Bathurst Village — $113,900
Beautiful 7 room split, double garage, ultra-modern kitchen, 5 appliances, 3 baths, master ensuite, main floor den, rec room, wet bar, central air. Move-in condition. Mrs. Ackerman, 636-5200.
* * *
Don Mills-Finch — $74,900
Solid brick 4 bdrm. bungalow, modern kitchen, 2 baths, fireplace, self-contained bsmt apt. Shawn & Susan, 636-5200.
* * *
Bathurst Manor — $74,900
Solid brick bungalow, attached garage, 6 rooms, 2 baths, completely finished bsmt. Fantastic value. Mrs. Herzog, 636-5200.
* * *
Bathurst-Wilson — $82,900
Triplex — large self-contained apartments, garages, 1 open mtge. Close to everything. Mrs. Lipton, 636-5200.
Lil Rush R.E. Ltd., Realtor

Brethour Homes for living
Steps to Bathurst
3 bedroom bungalow, garage, finished basement, 2 washrooms, built-ins in bedroom, new modern kitchen, dishwasher, large treed lot. A gem, spotless. Call Ruth Silver, 226-1262 or 633-9788.

OG allan green real estate
Ravine Lot — Bathurst-Finch
200' deep, large backsplit with walkout from 38' family rm., 4 bdrms., ensuite. Asking $156,000. For more details, Jack Green, 368-6225 or 491-3388.
* * *
Leslie & Finch
$102,000. 2-storey, 4 bdrms., main floor family rm., with open stone fireplace. Finished rec. rm., central air, gas furnace. Allan Green, 368-6225.
* * *
Duplex Eglinton & Yonge
Completely renovated, complete with separate air conditioning units, 6-car garage. Fully rented. Allan Green, 368-6225.

HOUSES FOR SALE

TRI-GOLD realty ltd

Bayview — South of Steeles
Executive 2 storey, 4 bedroom detached home, private courtyard, large Hollywood kitchen, family room with open fireplace and walkout to cedar deck. Big master with full ensuite. All bedrooms are oversized in this unique home, 3,000 sq. ft. of living space, central air. Priced to sell at $149,900. For exclusive showing, call Victor Goldman, 24 hour pager, 663-9720.
* * *
Don Mills-Steeles
Luxury 4 bedroom townhome, tastefully and professionally decorated, master with ensuite, plush broadloom throughout, walkout to Florida room with Astroturf, central air conditioning, appliances. Only $68,900. Call Victor Goldman, 24-hour pager, 663-9720.
* * *
Bathurst-Lawrence
Solid brick split level detached 4 bedroom, double garage, lower level kitchen with large cold storage room, oversized den, backing onto parkland. Large family home. Asking only $124,900. Try an offer! For inspection, call Marlon Green or Allan Civil, 663-9720.
* * *
Yonge-Steeles
Three bdrm. condominium. Large living/dining area. King-size master with ensuite and walk-in closet. Double door fridge and self-cleaning oven, broadloom, 9% 1st mtge. Asking $42,000. Call Victor Goldman, 24 hour pager, 663-9720.
For professional real estate service, call Tri-Gold Realty Ltd., 663-9720.

Sheila Allen-Tittel
A new personal real estate service with people who care
488-6666
2.7 Acre Estate Park Lane Circle
Unparalleled 11 room stone residence custom crafted about 16 years ago. Excellent pool and tennis court. Grounds are maturely landscaped to exquisite perfection. Priced over one million. Sheila Allen-Tittel, 488-6666.
* * *
Dewbourne Ave. Indoor Pool
Large gracious 3 storey family-style home has 2 libraries, exquisite principal rooms off generous centre hall. Huge kitchen, grand master suite. Sheila Allen-Tittel, 488-6666.
* * *
Lower Village! Reduced!
$235,000. Now an excellent buy! Spacious 3 storey, stone & stucco home. Splendid living & dining rooms off deep entrance hall. 5-6 bedrooms, 4 baths, sauna, valuable 175' lot, maids quarters, new furnace & roof. Florence Skelly, 488-6666.
* * *
Upper Village — Value!
$225,000. New listing! Exceptionally large family home, 6 bedrooms, 5 baths, 20'x18' family room, panelled library, all room sizes & hallways are spacious. Vendor will take back open mortgage. Florence Skelly, 488-6666.
* * *
Large Co-Op in 21 Dale
Luxurious 3,000 sq. ft. of modern & spacious living area. Fabulous master, several family bedrooms, redone kitchen, central air. Pets & children. Comfort of your own home yet "care-free". Sheila Allen-Tittel, 488-6666.
* * *
Lower Village Choice!
$195,000. Architect's own home, outstanding sunken family room addition & master suite with ultra-modern skylite & panelled study. 3 other bedrooms, 4 baths, good lot, finished basement, well maintained & comfortable. Florence Skelly, 488-6666.
* * *
Duplex Spadina & St. Clair
$189,000. Fringe of Forest Hill, spacious accommodation, 2 bedroom lower & 2 storey, 4 bedroom upper. Exceptional reception rooms, deep garden, double garage. Sheila Allen-Tittel, 488-6666.
* * *
Old Forest Hill Road
Upper Village Georgian home. Centre hall, 4 bedrooms & maids quarters, redone kitchen, main level family & powder rooms, central air, pool-sized lot. Many inclusions! Sheila Allen-Tittel, 488-6666.
* * *
Forest Hill Condos $89,900
Most attractively priced offering "ever" in lovely Lonsdale House. Two 2-bedroom suites (1 on fifth with treed view & 1 on ground level opening to own garden), 2 full baths, huge gourmet kitchen & laundry in each. Luxury living! Sheila Allen-Tittel, 488-6666.

Classified Ads

HOUSES FOR SALE

Sadie Moranis
Limited • Realtor
449-2020

Misty Cres. — Luxury
$450,000. Builder's own home. Spectacular interior dimensions and design. 5,500 sq. ft. of quality and workmanship. Penelope Bell or Jack Pasht, 449-2020, eve. 444-9690.

* * *

York Mills — Ravine
$349,000. Wooded lot, 450' deep, table land for pool and tennis, 5 bedrooms, library, walkout, expensive extras. George & Annette Donnenfield, 449-2020.

* * *

York Mills-Sanfield
$310,000. Elegant 5 bedroom home, library and family rooms, plank oak floors, separate dining room, exceptional family room. George & Annette Donnenfield, 449-2020.

* * *

York Mills-Bannatyne
$239,000. Custom 2 storey, 4 bedroom home on gorgeous 300' ravine property, for pool & tennis, immaculate living condition. George & Annette Donnenfield, 449-2020.

* * *

Oxbow-Bayview
$219,000. Just reduced! 4 bedrooms, 4 bathrooms, formal living room, fireplace, finished lower level. A real find and price for the demand area. George & Annette Donnenfield, 449-2020.

* * *

York Mills-Leslie
$197,000. Splendid 5 bedroom, 2 storey home, main floor family room, laundry, gourmet kitchen, all king-size bedrooms, circular drive. Much more! George & Annette Donnenfield, 449-2020.

* * *

Executive Furnished Rental
$2,000 a month. Elegant 6 bedroom home in York Mills Valley. Stunning family room, 2 storey living room on ravine property. 6 month rental. George & Annette Donnenfield, 449-2020.

HERSH

Leslie-Steeles
On Ravine!
4 bedroom, 2 storey & trilevel homes! New! Central air conditioning, approx. 2,800 sq. ft. living space, electric garage door. Excellent value! Good financing! Ida Weisfeld, 633-7777.

* * *

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Synagogue
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Bathurst Manor
3 Bedrooms & Den
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Bathurst-Wilson
First Time Offered!
Cape Cod, 6 rooms, 2 washrooms, finished basement, fantastic 65'x185' lot. Needs some decorating! Great possibilities! All terms flexible! Millie Jacobs, 633-7777.

* * *

Leslie-Steeles
Bungalow
$71,900. Three bedrooms, 2 washrooms, panelled family room. Owner must sell! Evelyn Pollock, 633-7777.

* * *

Palm Drive Area
Quiet Cul-de-Sac!
Builder's home! 3 large bedrooms, master ensuite, huge sunny kitchen, 3 rooms finished in basement plus panelled rec room. New decor! Rita Brown, 633-7777.

Rose Hersh Ltd., Realtor

Young & Biggin
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York Mills & Leslie
$139,900. Reduced to sell. Spacious 2-storey, 4-bedroom, central air, main-floor family rm., fireplace & laundry. 5 top-line appliances, broadloom. Jean Clement, 487-7101.

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Faywood-Sheppard
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* * *

Bathurst-Glencairn
$139,000. Custom-built 4 bdrm. bung., 4 baths, prof. fin. lower level, wet bar, central air cond. 4 yrs new. Excellent value. Mrs. Carmona, (416) 635-1170.

* * *

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HOUSES FOR SALE

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* * *

Forest Hill Apt.
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Magnificent In Every Way
Walk through the front courtyard to carved double doors. Pass through the vestibule to this beautifully decorated centre hall with winding staircase. Elizabethan dining room adds that "certain touch of class". Three walkouts. Family room with fireplace. Heated in-ground pool sits amidst a professionally landscaped garden. Huge master with ensuite, plus three others. Thornhills' finest at $174,900. Richard or Marion, 889-8770, 884-6801.

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Around a crackling fireplace in this gracious Thornhill sidesplit. Proximity to synagogues, 4 bedrooms on the same level, a large country kitchen and spacious principal rooms make this an ideal home. Reduced to $126,500 from $129,500. Daphne Lockett, 889-8770, 881-4578.

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Lower Village — $219,000
Located east of Spadina, this beautiful home boasts large main floor library, sunken living room, 4-5 excellent bedrooms, 4 baths, central air, on pool-size garden, double garage. Call Art Warren, 483-4337.

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Reduced to sell. Now asking $132,900. Charming home — Burton & Vesta area. 5 super bedrooms, cozy den, real value. Don't miss seeing. Call Dorothy Zeifman, 483-4337.

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Bayview Fairways
New Listing
Asking $129,900. A smashing 4 yr. new (Fulton-Built) home features main floor (sunken) family room with fireplace, large (eat-in) kitchen with walkout, 4 large bedrooms (king-size master has full ensuite), walkout lower level with 5th bedroom, pool-size garden. Vendor transferred. Call Don Wagman, 483-4337.

* * *

Fantastic — $119,900
Here's the deal you've been looking for — exciting doctor's home. Breathtaking main floor family room, smashing powder room, modern kitchen, 4 bedrooms, central air conditioning & more. Call Don Wagman, 483-4337.

* * *

Bathurst & Eglinton
Asking $89,500. Charming 2-storey home for the young professional, 3 or 4 bedrooms, lovely family room has open fireplace and gumwood trim, spacious (eat-in) kitchen, finished lower level. Vendor will hold mortgage. Must sell. Mrs. Bassin, 483-4337 or 638-3339.

ISRAEL APARTMENTS — FOR SALE —

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Luxury 4 bedroom apartment, beautifully furnished in Ramat Aviv, 9th floor, central heating, parking, 2 elevators. Call 416-226-3119. 9

PERSONAL

Members wanted! Branches for all ages, congenial atmosphere with year-round activities with fraternal benefits. Call Henry Cohen-Sittayoun, 787-0339, 9-5 p.m. R

Young lady looking to meet man 30-40, 6' or taller who is interested in taking ballroom dancing classes on an intermediate level. Reply Box 4957, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Marriage minded, select partner who shares your values, objectives, matches your individual needs. Call Project Khalla Toronto, Mrs. Fren 534-7310; Montreal, Mrs. Nadin, (514) 282-0058. Since 1962 seeking happiness for you. R

Girl in early 30's, extremely attractive, wants to meet businessman between 33-48. Reply Box 4968, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

PERSONAL

Widow seeking companionship. Enjoys golf and dancing. Looking for someone to winter down south with, 60-65. Reply to Box 4963, CJN, 562 Eglinton E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Men! If you wish to meet gorgeous, intelligent girls through our Dating Club, send a photo and brief description of yourself to Box 4951, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Gentleman, divorced, 37, 5'4", honest, sincere and good natured, would like to meet an honest, sincere lady companion for a meaningful relationship. Write to P.O. Box 3075, Station "D", Willowdale, Ont. 16

Handsome, intellegent bachelor, businessman, age 35, is seeking an attractive single girl between 20-30. Object — matrimony. Reply to Box 4923, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. R

Learn to dance. Make new friends. 6 private lessons. $9.00. 781-0691. R

Lady of 28, medium build, 5'3", 125 lb., brunette, divorced, average looking, employed, 2 children, 2 and 6, wishes to meet a Canadian companion to share good and bad times. Reply to Box 4930, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. R

Autos delivered anywhere in Canada, U.S. Toronto Driveaway Service, 226-4616. R

Gentleman, 30, University grad, seeks intelligent girl for serious relationship. Please write to Box 7186, Stn. "A", Toronto, Ont. M5W 1X8. 9

Ernest Sussmann or anyone knowing his whereabouts, please contact A. Danbey, c/o 30 Charles St. W. #2014, Toronto M3J 2G6. 9

Barbara and Norman, Norma and Kevin Gilbert wish all their relatives and friends a happy and healthy New Year. 9

Refined businesslady, Canadian, late 50's, enjoys quiet country living, theatre, reading, etc. Seeks people with similar interests. Box 4969, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Widow, 49, no attachments, wants to meet intelligent gentleman who still believes in love and friendship. Reply to Box 4958, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 16

Independent businesslady, looking for companion who likes conversation, music, dancing and travelling. If you share the same interests, why not try it together? Gentlemen, 55-65, reply to Box 4962, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 23

Single gentleman, 42, well educated and established. Tall, slim, good appearance. Sportsman, well travelled. Interested in meeting an attractive sincere single girl under 35. Why not give it a try? Write Box 4949, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 16

Young man, handsome and intelligent, wishes to meet woman 24-30 for growing relationship. Reply to Box 4964, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Lawyer's widow is looking for professional or businessman, age 60-65, who could retire in Arizona, California or Israel. Reply to Box 4965, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Vacation Miami — single girl would like same to share accommodation. Reply Box 4967, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 9

Greetings

Personal Greetings
To all our family and friends a very happy, healthy and prosperous New Year from Mrs. Paula Fogel and son Irving, 5 Overbrook Place. 9

Charlie and Sair Cloth wish all our family and friends a very happy and healthy New Year. 9

Mr. & Mrs. Mayer Goldfuf and family wish all their relatives and friends a happy, healthy and prosperous New Year. 9

Mr. & Mrs. Schwarcz and son Arthur wish all our relatives and friends a healthy, happy, prosperous New Year. 9

David and Irene Silverman wish all their family and friends a very happy and healthy New Year. 9

To all our family and friends, a happy, healthy, and prosperous New Year. Mr. & Mrs. E. Samosh and family. 9

SERVICES

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Appliances — Repairs
Stoves, fridges, washers, dryers, air conditioners, commercial refrigeration. Mottie Nussbaum, 781-3612. R

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Call Isaac for your carpentry renovations, remodelling, residential, commercial. 787-3704. R

Carpenter, all types of carpentry work, stores, residences, offices, recreation rooms. Call 964-2179 till 5 p.m. and 922-9482 after 5 p.m. and weekends. R

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Wanted, used fur coats, jackets and stoles. Highest prices paid. Furs by Shapiro, 3364 Yonge St., 481-9690. R

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1000 return address labels. Maximum 4 lines. $1.99. Write to: Konsumex, Port Credit, Box 128, Mississauga. 9

Massage Therapy

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Miscellaneous

For Piano Tuning and repairs, call Jules Hoffman, formerly of Mason and Risch, 635-5117. R

Chinese cooking classes starting. Leslie-Sheppard area. Reasonable fees. Call 492-1210. 9

SERVICES

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Piano Lessons
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Repairs, renovations, new work. Residential, commercial and industrial. Free estimates. Lic. MLP516. 661-3872, emergency 245-5544. Pager V5848. R

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Bathurst-Lawrence. A nice furnished room for single person. Parking. 789-3018. 9

Bathurst-Wilson. Furnished room, kosher kitchen, very reasonable. For refined businesswoman or student. 635-5528. 9

Bathurst-Wilson. Furnished room, kitchen, living room, dining room privileges, kosher kitchen. Business girl or student. Reasonable. 782-5965. 9

Bathurst-Wilson. Elderly lady and kosher home will rent to same. Low rent to right party. 531-1158. 16

SHARE ACCOMMODATION

Shomer Shabbat female York student seeking roommate immediately. Trudy, 225-0351. 9

Girl wanted to share with same, lovely furnished apartment. Bathurst-Steeles area. 635-5979. Call evenings. 9

UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Mania Weisberg [Schnoll]**, wife of Dave Weisberg, mother of William, David and Barbara Barnartt, grandmother of Marcia and Robbie, will take place on Sunday, Sept. 11, 1977 at 1 p.m. at Mount Sinai Memorial Park Cemetery. Relatives and friends are invited to attend. 9

The unveiling of a monument to the beloved memory of the late **Morris [Moishe-Chaim] Brot** will take place on Sunday, Sept. 18, 1977, 10 a.m. at Bathurst Lawn Cemetery, Lodz section. Relatives and friends are invited to attend. 16

The unveiling of a monument to the beloved memory of the late **Sadie [Birenbaum] Pitkin** will take place on Sunday, September 11, 1977, 11:15 a.m., Dawes Road Cemetery, Radomer East section. Relatives and friends are invited to attend., 9

The unveiling of a monument to the beloved memory of the late **Jack [Jacob] Latner**, loving husband of the late Elise Latner, father of Albert, Pauline Wolfman, Zilpah Rumack, dear brother of Phoebe Markowitz, will take place on Sunday, Sept. 18, 1977, 12 noon, at Mount Sinai Memorial Park, Beth Sholom section. Relatives and friends are invited to attend. 16

The unveiling of a monument to the beloved memory of the late **Abraham Glass**, loving husband of Fanny, father of Rosalie Goldberg and Sydney, loving grandfather of 6, will take place on Sunday, September 11, 1977, 11 a.m. at Dawes Road Cemetery, Beth Radom section. Relatives and friends are invited to attend. 9

The unveiling of a monument to the beloved memory of the late **Raye Melteen**, wife of Percy, loving mother of Harold (Hy) and Bernice Mandel, sister of Eva Shefman and Rita Torneck, will take place on Sunday, September 11, 1977, 11 a.m. at Mount Sinai Memorial Park, Shaarei Shomayim section. Relatives and friends are invited to attend. 9

The unveiling of a monument to the beloved memory of the late **Gusta Goldfinger**, wife of Jacob, beloved mother of Murray, Bernice, and Arlene, grandmother of Mindy, Larry, Evelyn, Dina, and Hersh, will take place on Sunday, September 11, 1977, 12 noon at Bathurst Lawn Cemetery, Hatzofim section. Relatives and friends are invited to attend. 9

OBITUARIES

Blumbergh, Laurie - On Aug. 23, late of 807 Frederick Street.

Eisen, Jack - On Aug. 18, late of 76 King High Ave.

Forman, Jennie - On Aug. 16, late of 419 Richview Ave.

Gluckstein, Alfred - On Aug. 5, late of 605 Finch Ave. W.

Halpern, Anne - On Aug. 16, late of 159 Clifton Ave.

Laurie, Molly - On Aug. 21, late of 16 Skipton Ct.

Savarin, Philip - On Aug. 19, late of 601 Finch Ave. W.

Wiecznik, Harry - On Aug. 20, late of 12 Rockford Rd.

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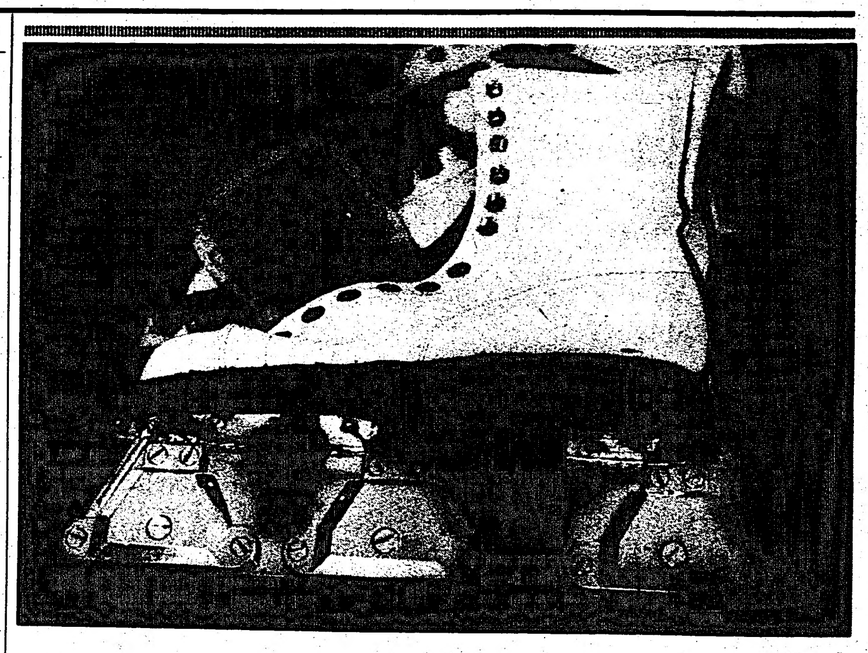

Israeli skates

TEL AVIV —
The Ogli skate, a three-wheeler rollerskate to be used on plastic flooring specially developed for this purpose, has been introduced here.

The first Ogli skating rink, of 500 square metres, has been opened to the public in Tel Aviv and more skating rinks are to follow in the near future.

The Ogli skate has been invented by a toolmaker, Henrich Grubin. The skate looks very similar to the normal popular iceskate, but has three small plastic wheels imbedded in it. The different size of the wheels enables the skater to perform loops and pirouettes like on the iceskate; the plastic flooring, though, is of course a little slower than ice.

Grubin's first idea came after seeing the performance of an ice show which visited this country several times. He began to work on his "dream" as he calls it, and after 10 years, came up with this now world-patented version.

He believes that he has found the solution to give sportsmen and women in the hot countries the chance to practice a winter sport.

Winnipeg shul grants equality for women

By A. J. ARNOLD

WINNIPEG —
A resolution stating that "women's participation in matters of ritual be equalized to that of men" was adopted at the recent annual meeting of Shaarey Zedek Congregation (Conservative), the oldest synagogue in Winnipeg and the Prairie provinces.

More than 70% of the 300 people in attendance at the meeting approved the resolution.

The congregation's ritual committee, headed by Jack Neaman, is now working out a four-phase approach to the implementation of this resolution which will enable women to receive aliyot and participate actively in the services. Acceptance of women as part of the minyan is not yet included.

More than 20 years ago, the Conservative synagogue movement approved the participation of women in aliyot and in the minyan. But because the decision at the time was not unanimous its implementation was made optional by member congregations.

The recent decision, however, was termed "premature" and "a token appeasement to women's liberation," by Rabbi Shalom Rappaport of Rosh Pina Synagogue, Winnipeg's second Conservative congregation.

Rabbi Peretz Weizman, of the Orthodox B'nai Abraham Synagogue, called it "a flagrant violation of Jewish religious law," and quoted Maimonides to the effect that a women should not be called up to the Torah.

Rabbi Michael H. Newman, of Herzlia-Adath Yeshurn Congregation, called it "a black day for Winnipeg Jewry," and asserted that the **Shulchan Aruch** "clearly forbids" calling women up to the Torah. He challenged the democratic vote taken by Shaarey Zedek by questioning "whether the Torah can be changed by secular majority vote."

Orthodox Rabbi Neal Rose, of the Judaic Studies Department at University of Manitoba, declared: "Strictly speaking, there is nothing to prevent a woman being called to the Torah." He added that the Shaarey Zedek decision is acceptable if it "governs its decisions according to Halacha."

Rabbi Moshe Stern, of Chavurat Tefilah, called it "contrary to Torah values (and) a cosmetic action which can only obscure the real problems."

A number of women were also asked to comment, and Leona Lakser, vice-principal of the Talmud Torah, who is herself Orthodox, said Halacha permits women to be called to the Torah but not to be included in the minyan.

Naida Rubin, vice-president of Shaarey Zedek Sisterhood, who was the seconder of the "equality for women" motion at the congregation's annual meeting, felt that women should be considered equal in all aspects of synagogue life because "very little goes on (there) that is not done by women."

Shaarey Zedek's new policy has been in practice at various synagogues in the United States and Canada (Beth Tzedec in Toronto) for many years.

The ritual committee is now proceeding with plans to implement its four-phase approach on a gradual basis beginning some time after the High Holy Days.

The first phase will introduce a "double aliyah" on a number of special occasions when a woman will be called to the Torah together with a man.

These will include the Sabbath before a wedding, when the bride will be able to share the aufrief with the groom; the service where there is the ceremony for the naming of a baby when the mother will share the aliyah with the father; the observance of a wedding anniversary, and on the occasion of a Bar Mitzvah or a Bat Mitzvah.

In the second phase, a girl will not be limited to Friday evening for her Bat Mitzvah, but will be able to celebrate it on Saturday morning if she chooses. She will also be able to chant the shacharif service and read the portions of the Torah for her own aliyah and for her parents.

In the third phase sisters and other female members of the family will all be able to receive aliyot on the occasion of a Bar Mitzvah or Bat Mitzvah. In a Bat Mitzvah, the girl will be permitted to read from the Torah.

In the fourth phase, any female member of the congregation will be able to read from the Torah on any special occasion.

It is expected that the four phases will take up to a year to implement.

Meetings denied

JERUSALEM [JTA] —
Foreign Minister Moshe Dayan has denied that he conducted any secret meetings during his recent brief visits to France and England.

Speaking to reporters at Ben-Gurion Airport upon arrival, Dayan said: "I did not meet King Hussein, neither did I meet British or French officials. Whoever created the fog around my trip has the responsibility to disperse it."

Dayan said the purpose of his visit to England was simply as it had been described: explaining to British Jewry the situation in the Middle East following the visit of Secretary of State Cyrus Vance. "I wanted British Jewry to understand us," he said.

He reported that some Jewish leaders in Britain had asked him why Israel would not halt settlements in the West Bank. "They ask this not because they themselves oppose the settlements, but because there is criticism in the world against the settlements. Some Jews do not like it when they are criticized by non-Jews."

Immanuel Jakobovits

Rabbi issues message

LONDON [JCNS] —

"While the verdict of Israel's voters was reluctantly accepted as the price for maintaining Israel's democratic way of life, the ascendancy of religious influence continues to be viewed with undisguised horror, sometimes even amounting to a declared threat of withdrawing support from Israel, should these influences prevail."

So writes Britain's Chief Rabbi Dr. Immanuel Jakobovits in a Rosh Hashanah message.

He adds that "some die-hards evidently want to pursue the secularization and national assimilation of the Jewish state and hence resist enhancing its Jewish character, at all costs. This reaction is simply unacceptable historically: it is morally indefensible and potentially dangerous, as it imperils Jewish solidarity with Israel and threatens further to fragment Jewish cohesion in the Diaspora.

"I neither share the Likud's political ideology, nor advocate the uncritical endorsement of government policies in Israel by Diaspora Jews. I am even on record as dissociating myself, for a variety of reasons, from the stand of Israel's religious parties on the 'Who's a Jew' issue. But none of these reservations can shake my identification with Israel, my unqualified recognition of its government and my wholehearted support for the nation's security and prosperity."

Survival

Cont'd from Page 13

The evening session was devoted to statistics — some frightening and some less so. For instance, according to the most recent National Jewish Population Study, the intermarriage rate was 32%, which means that one-third of all Jews who marry, marry non-Jews.

And 48% of all marriages made involved a partner who was born a non-Jew. (We were reminded that these statistics were six years old, and the rate is surely higher now).

In intermarried families where the husband was Jewish, 63 % reported that their children were being raised as Jews. In families where the wife was Jewish, 98 % reported that their children were being raised as Jews.

The highlight of the conference was an address the second day by Dr. Mervin Verbit, associate professor of sociology at Brooklyn College, who put the intermarriage problem into clearer focus and, more impressively, won the admiration of virtually all his listeners.

A short, trim man in his early 30s who spoke with only a few index cards as notes, Dr. Verbit began by suggesting that while intermarriage represents a numerical threat to Jewish survival, "more important it threatens what we define the Jewish community to be — it weakens the definition of what it means to be a Jew. And it's a vicious cycle," he said. "Intermarriage leads to this weakened definition, which in turn leads to an increasing intermarriage rate.

"Intermarriage used to be a breaking off with Judaism," he continued, "but now young people don't intermarry, they simply marry." He explained that whereas a generation or two ago, Jews consciously sought to marry outside the faith as a means of assimilating, today's young Jew is not rejecting or breaking off with his Jewishness by intermarrying. It is just that he sees marriage as a personal choice rather than a community responsibility, and he does not see intermarriage as incompatible with being Jewish."

BALTIMORE JEWISH TIMES

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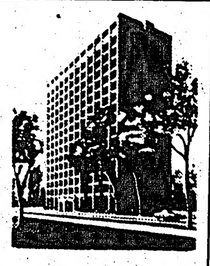

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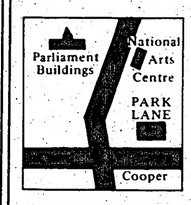

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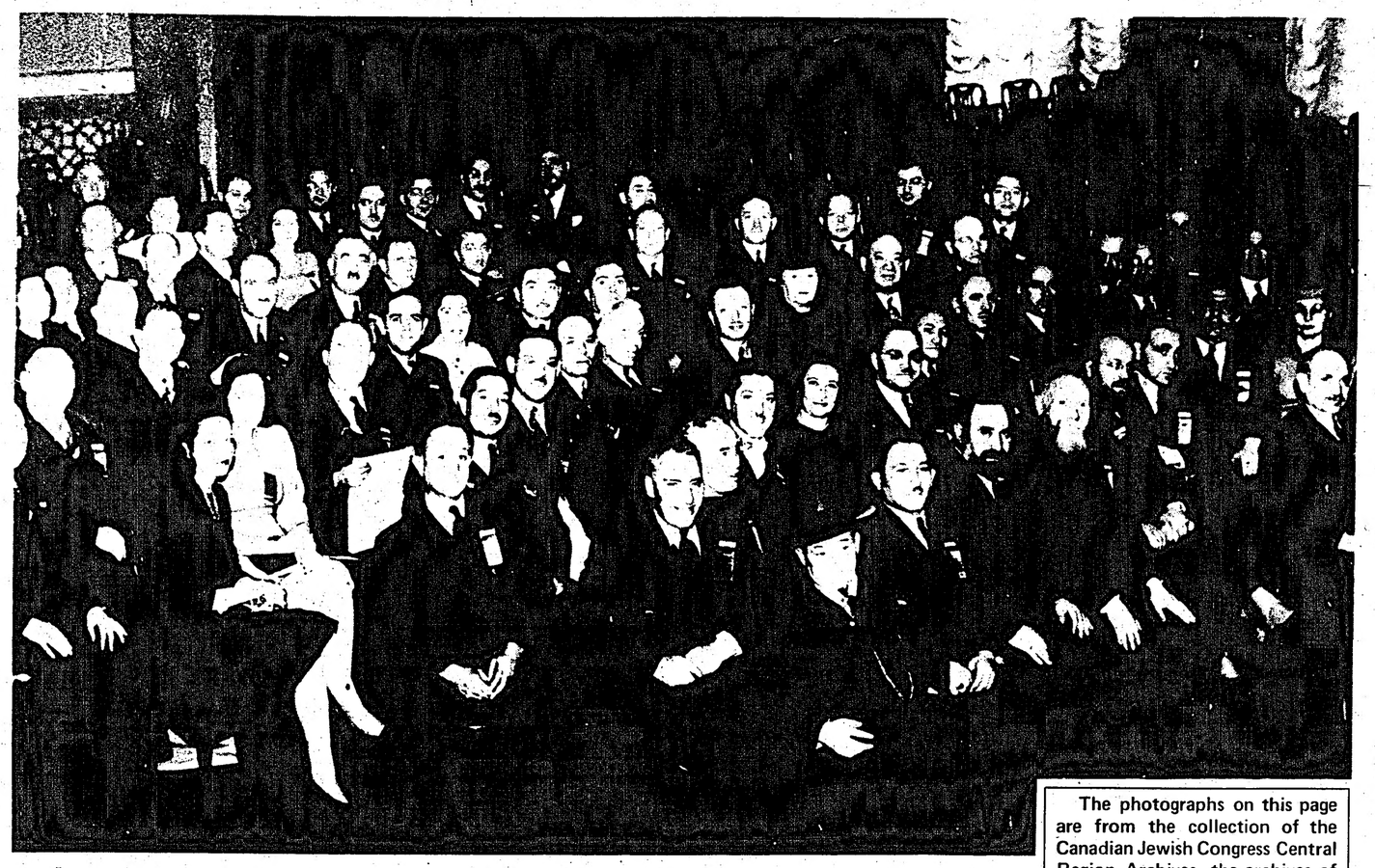

Many well-known Torontonians can be found among delegation to CJC meeting in Montreal in the late 1940s.

One of the earliest photos in archives is this one of Carl and Rose Strauss with sons Samuel, Harry and Nathan. Family portrait was taken in 1910.

The photographs on this page are from the collection of the Canadian Jewish Congress Central Region Archives, the archives of the Jewish community of Ontario.

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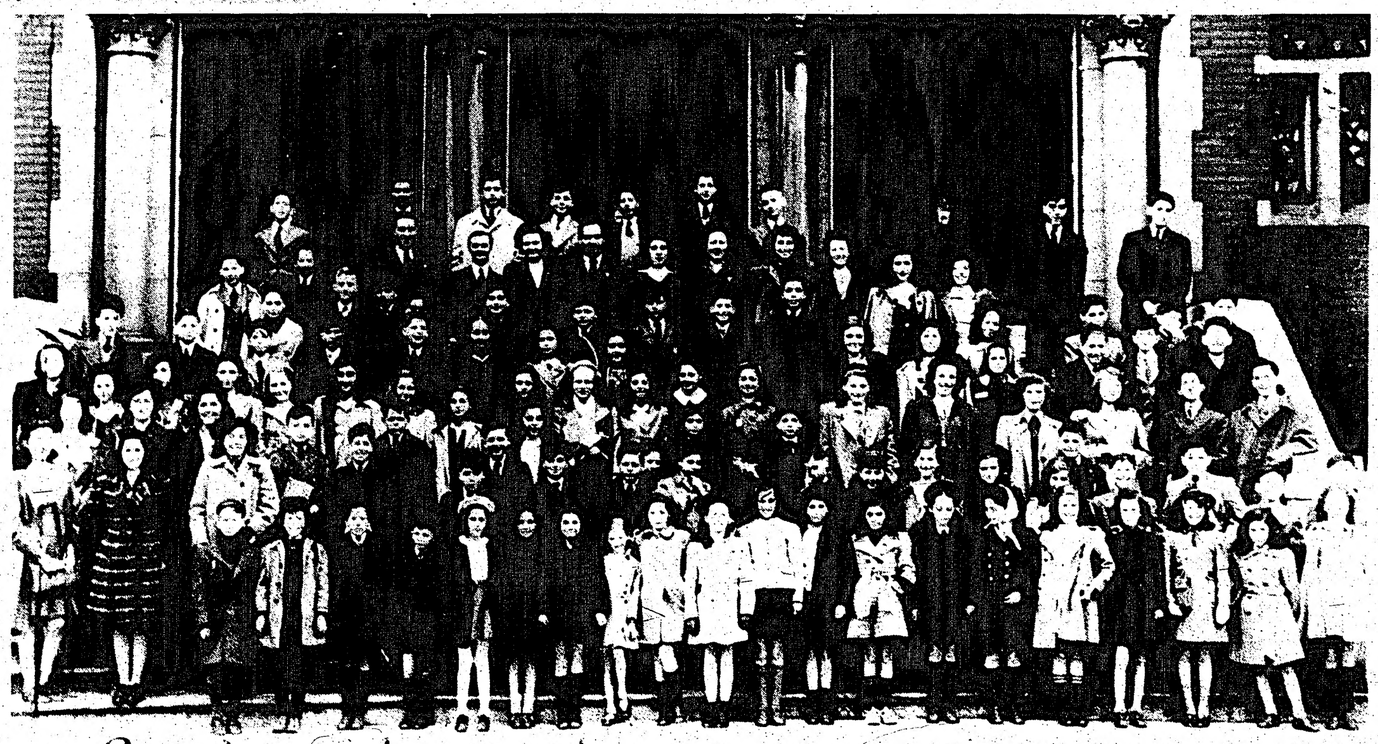
According to Congress archives, this is Fishel Cooper's Kiever Synagogue youth group, probably taken in late 1930s.

All ready for the Bar Mitzvah is this unidentified family, circa 1930s.



From 1943 comes this photo of graduating class of Goel Tzedec Sunday School.

HE HAS PLANS FOR CITY

By SHELDON KIRSHNER

Neighborhood involvement has revolutionized city planning — pleasing some, upsetting others — and Howard Cohen has played an important role in that process.

Cohen, who heads the community and neighborhood planning division of Toronto's Planning Board, says that for about the last seven years the city has had a well deserved reputation for getting citizens involved in determining the shape of their neighborhoods.

"It's a pretty significant achievement in democracy," he said. "It's become an accepted procedure."

Critics like Toronto Alderman George Ben complain that "anybody bringing in citizen participation is screwing up the works." But the president of one of the 30 odd community associations Cohen works with, Ethel Proulx, claims that he and like-minded city planners, and reform politicians, have brought a measure of grass-roots democracy to city planning.

A lanky 33-year-old native of Winnipeg, and the father of two, Cohen was an architect before going into city planning. He left architecture because he thought it was basically a limited discipline. "I felt there was a greater challenge in working on what buildings fit into, rather than the buildings themselves," he explained, sitting in his spacious City Hall office hung with large blueprints and colorful modern art.

Cohen arrived here in the fall of 1970, fresh from a one-year study tour of European cities. The Toronto Planning Board hired him as planner for the contentious Trefann Court urban-renewal project, the first such scheme in Canada to be based on the rehabilitation of housing as opposed to clearance and redevelopment.

By his own admission, Cohen made his mark on city planning at Trefann Court. "It became a model for citizen participation in planning," he said. "This," he added, "is what I'm known for."

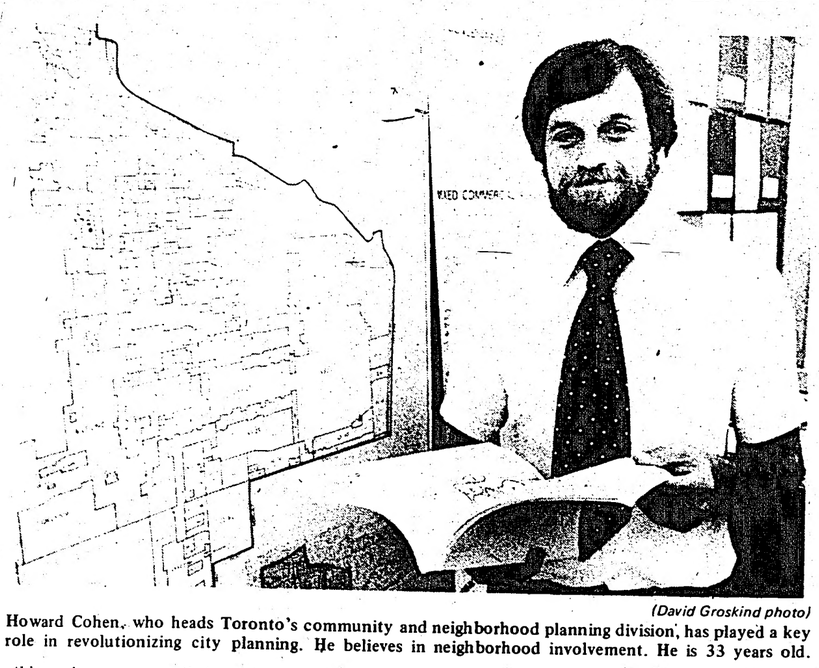
John Sewell, the radical Metro alderman, acknowledges his contribution. "Howard was one of the first planners who got into city planning," he said.

Cohen — who is described as "a very capable, astute fellow" by Michael Plumb, head of the Yonge-St. Clair Task Force community association — is a keen proponent of citizen participation because it works so well.

"One reason a lot of planning has been so bad has been because planners have never had a client, not a real client the way an architect building a private house has," he said.

Graham Fraser, a journalist whose book, **Fighting Back**, recounts the development of citizen participation at Trefann Court, echoed this idea: "He (Cohen) found that getting people involved in the most detailed decision-making was not only possible, but produces much better decisions."

If Toronto is a model for a well planned city, it is partly because men like Cohen have succeeded in convincing the different levels of government that 'bigger is not necessarily better', that a blend of the old and the new is what makes a metropolis liveable.



(David Groskind photo)

Howard Cohen, who heads Toronto's community and neighborhood planning division, has played a key role in revolutionizing city planning. He believes in neighborhood involvement. He is 33 years old.

"*Toronto is one of the best planned cities in North America because it has come to grips with modern issues such as the control of growth, affordable housing and rapid transit systems,*" Cohen said. "Planning issues are very important here, the public takes it seriously. It's not as easy anymore to widen a road, demolish a row of houses or build an expressway over a neighborhood."

"And that's good," he added emphatically.

Yet Toronto has its share of problems, he said.

"Private developers have too much power. When the rules are tailored to the needs of private concerns such that the overall benefit is lost, we really have trouble."

Cohen has respect for developers, but points out that their energy and enterprise have not always led to beneficial developments.

Until recently, family housing and whole neighborhoods — as well as irreplaceable historic buildings — were demolished pell-mell to make way for high-rise apartments. This was neither economical nor beautifying, he thinks.

Cohen isn't against high-rises — they do fulfil a certain need, he says — but notes: "It shouldn't be done again. It was a period when apartment developers were calling the shots."

He is also critical of the manner in which the downtown core was conceived and built. The concrete-and-glass canyons create high winds that blow pedestrians off their feet and blot out the sunlight, making life uncomfortable for passers-by. Underground malls attract large crowds and thus invest parts of the city with an eerie, lifeless quality, he explained.

Moreover, the area north of Dundas has turned into what he calls a "derelict wasteland", filled with empty parking lots and nothing much else. "Not enough attention has been paid to the human scale," he lamented.

Having spent one year in Europe, Cohen says that North American planners have much to learn from their European counterparts. "The Europeans have been building cities for a lot longer than we have and instead of looking at New York or Chicago, we should look to Lisbon or Amsterdam," he said.

Although North American cities contain better housing and aren't nearly as dense, European urban centres are far more attractive, in his opinion.

The Europeans foster a good mix of residential and working areas, invite pedestrian traffic in the core and respect historical buildings and green open spaces. This, he says, makes the average European city eminently liveable and eye-appealing.

Though he doesn't say so in as many words, this is the concept of city planning Howard Cohen hopes to implant in Toronto.

The Gypsies' mission

Through song, dance group tries to bring a Mideast peace

ISFIYA —

High up in the mountains, behind Haifa in the village of Isfiya, 250 Druze children gather in the yard of the local vocational school. A man appears waving a red sash, awaiting friends he hasn't seen in five years. They are to arrive any minute, he claims.

Suddenly the tremor of a tambourine breaks the silence. A clown and a genie appear along with six other characters swathed in multi-colored garments. They all hug and kiss the man, breaking into a song mixing Arabic and Hebrew words.

The Gypsies have arrived. Each has come back from his wanderings with a song, dance or story to recite. One does a puppet show. The clown does a juggling act. Others dance to the tune of a bongo drum.

Before departing they break into a chant of "Bim bam Shalom Salam," a Jewish religious song. But The Gypsies have replaced the last "Shalom" with its Arabic equivalent.

Strange? Not really. The Gypsies have been doing such performances for two-and-a-half years now all over Israel. One day they might perform mostly in Arabic before either Druze or Arab children, and the next day their show will be predominately in Hebrew for Jewish children.

But there is always a mixture of some sort, because that's what The Gypsies are all about. The Gypsies have been doing what everybody dreams about, bringing Arab and Jew together through fun, song and dance.

This unique theatre group consists of three Sabras, three Arabs, two Americans and an English woman. It all began in San Fransisco during the 1973 war when the group's founder, Howard Kurson Haas, had a vision of Arabs and Jews marching together in a parade through the Old City of Jerusalem.

He and his wife, Sharon subsequently came to Jerusalem and began singing an Arabic translation of the Shaker hymn "Tis a Gift to Be Simple." During one such impromptu performance they met Maher Nabulsi, a dancer who helped them devise a theatre group to entertain children. One thing led to another and the concept of The Gypsies was born.

The group which was recently awarded a prize by the Israel Inter-Faith Committee is partially subsidized by the Jerusalem Foundation. In this way various Arabs and Israeli schools in Jerusalem can afford the group as entertainment. Gradually, places like Druze villages, Negev development towns and kibbutzim are being added to The Gypsies' itinerary.

The Gypsies leave a part of themselves behind as they depart for further wanderings. Every performance is followed by workshops where each Gypsy member works with a part of the audience, teaching the youngsters his act. Materials are brought along to help. For instance, soon after the puppet show begins, a slew of children, assisted by Mustafa McCarfy, are producing puppets they have made themselves with sticks, crayons and paper bags.

When the workshop concludes The Gypsies bring the audience together so that they can show each other what they have learned. The whole audience ends up participating and it is rare that The Gypsies leave a group of children without the sounds of young voices singing "Bim bam Shalom Salam," joyfully behind them.

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Isaiah 2, IV

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KIBBUTZ VISIT TIRING, MEMORABLE

By BARBARA LOKACH

BEIT KESHET —

It's a mistake to assume that one has to be Jewish to work on a kibbutz. About half the volunteers on the kibbutz on which I worked were non-Jewish. Volunteers come from all parts of the world — Australia, Africa, Europe and North America. Some had come to the kibbutz in September or January. Others like myself, by applying to an Israeli Student Association called ISSTA, had been placed for a couple of weeks on this community settlement.

I'll never forget my arrival at Beit Keshet, located in the centre of the Galilee. It's not that anything outstanding happened; it's just that I was struck by the altogether different physical environment. The wind was blowing with a rasping sound, yet it was a very warm and gentle wind. There were trees and bushes, clusters of small plaster houses with paved pathways as sidewalks. It was early afternoon, very hot, and volunteers in bathing suits were sprawled out on blankets on the grass. I just felt so very peaceful, and so far away from the rest of the world.

Passing these people, we were led to our cabin which consisted of one room and an adjoining bathroom. The room, small and not unspotless, contained four cot-like beds. My three roommates were from Vienna, New York, and Amsterdam. Sylvie from Vienna was such a sweet girl and would always bring us thick pieces of bread with jam from the kitchen. Lilly from New York and I would usually laugh hysterically when together. I attributed these outbursts to the heat.

Roommates on kibbutz with author Barbara Lokach of Ottawa are Sylvie of Vienna and Lilly of New York.

We worked six days a week, with Saturday off. Those volunteers who picked pears, apples, or worked in the cotton fields had to get up at 3:30 in the morning. We got to the fields by truck at 4 a.m., breakfasted at 8, and by 10:30 were finished for the day. Except for kitchen duties, both male and female volunteers did the same thing, although the women kibbutzniks tended to work in the kitchen, look after the children, or wash the clothing and linen.

Section heads supervised our work. For example, the area where we picked pears was divided into portions, each under a different man. One or two men were responsible for the total area.

Like many of the volunteers, I found the work boring, dirty and physically exhausting. My diligent pear-picking eventually degenerated into dropping them into buckets below from the heights of my ladder. I would become very sluggish around 9:30, and would surreptiously sit down on the hidden space of earth between the trees.

Pear picking, though, was not as exhausting as working in the cotton fields. I was so conscientious in the cotton fields that I almost got lost. We were given hoes — the purpose of which, I assumed, was to dig up the weeds abounding with the cotton plants. I had the most difficult time removing these weeds — they simply would not give way.

My hands became blistery and my arms were so sore, they could no longer hold the hoe.

Food saw me through. It was the thought of breakfast that lessened my struggle to awaken in the morning. If we worked in the fields, we had breakfast there. A cabin stored some kitchen utensils and dishes. The meal, already prepared in the kibbutz kitchen, was set up on several wooden picnic-type tables under a large awning or open structure with a roof. We would eat crusty bread with butter, yogurt, cheese, eggs and strong coffee. Stainless steel bowls on each table contained different vegetables from which we made salads. At the end of the meal we were treated with halvah.

People who ate in the kibbutz dining room would not only have the above choice but would be further enticed by herring and tapioca pudding. Lunch consisted of a meat, fish or fowl dish. Supper was the same as breakfast. If hungry between meals, we were allowed to take food such as bread and jam from the kitchen.

Sometimes, coming home on the truck from the fields, the drivers would buy us ice cream in a small town. Exhausted, we would talk, laugh, or just contemplate the striking, rugged scenery under the brilliant sun. I would feel a solidarity with the other people on the truck. It was a warm feeling. I was glad that I was here, and slightly proud that I had done my share of the work like the others.

Having worked the early hours, I was free for the rest of the day to do whatever I pleased. Occasionally, a couple of my roommates and I would hitchhike outside the kibbutz grounds to such places as Tiberias or Nazareth. Also, once a week, the kibbutz would take us on outings. We were taken swimming to a natural springs area, and the following week, we attended an outdoor folk concert held at a distant kibbutz.

Beit Keshet had an auditorium and a clubhouse. The auditorium was similar in appearance to a modern high school one. It was the centre for movies, lectures, and dances. Hebrew, French, and English movies were shown.

The clubhouse consisted of a small kitchen and a long narrow room containing many comfortable chairs and round wooden tables. People usually sat in groups — talking, laughing, playing cards, or just drinking cold soft drinks. There was no television in the clubhouse. Rather, it was in another small building which housed the library.

Just as the parent-child relationship on the kibbutz differed from that of our society, so did the utilization of manpower. One was never too old — there was always something someone could do. When I packaged fruit, one of the principal workers must have been a man in his 70s.

We each collected certain size pears from a conveyor belt, assembly line style, and then packed as many as possible in a crate. This man put me to shame the way he would quickly gather the pears and pack them; he lifted the heavy crates with such ease.

It was soon time to leave Beit Keshet and to say goodbye to friends from many parts of the world. I was not sorry to leave. I was tired of the work, and wanted to see other parts of Israel and not just confine myself to the kibbutz. But now...I miss it. And so many times, images of this period flow through my mind.

Barbara Lokach, 30, is a native of Toronto.

JNF, church in land dispute

By YORAM KESSEL

JERUSALEM [JCNS] —

The Jewish National Fund has become embroiled in what could become an embarrassing public legal wrangle with the Greek Orthodox Patriarchate in Jerusalem over rental on some choice land not far from the city centre.

The land in question includes part of the sought-after residential suburb of Talbieh less than half a mile from the Old City and from the main commercial heart of Jerusalem.

It was leased by the Patriarchate to the Fund in the early 1950s for a 99-year period. Under the terms of the lease, the church receives an annual rent of some $6,000. At the time it was mostly undeveloped but has now been built upon extensively by the Fund and sub-leasors.

The church argued in court that because of the steady erosion in the value of the Israel pound the rent now collected from the land was a pittance and that "galloping inflation" had in fact invalidated the intent of the agreement.

The Jewish National Fund argues for its part that it is abiding by the exact letter of the contract, and since a pound is a pound in all transactions in Israel, it is under no moral nor legal duty to accommodate to the Patriarchate's demands.

When the dispute came up in the Jerusalem Magistrate's court, Judge Eliyahu Ben Zimra suggested informally that the matter might be settled equitably out of court by the Jewish National Fund agreeing to raise the rent six-fold to an annual amount of $36,000. This was rejected out of hand by the Fund's legal representatives.

It is understood, however, that senior Jewish National Fund officials are keen to avoid the court action escalating into a head-on confrontation with unpleasant political ramifications and will seek a way to reach an amicable solution.

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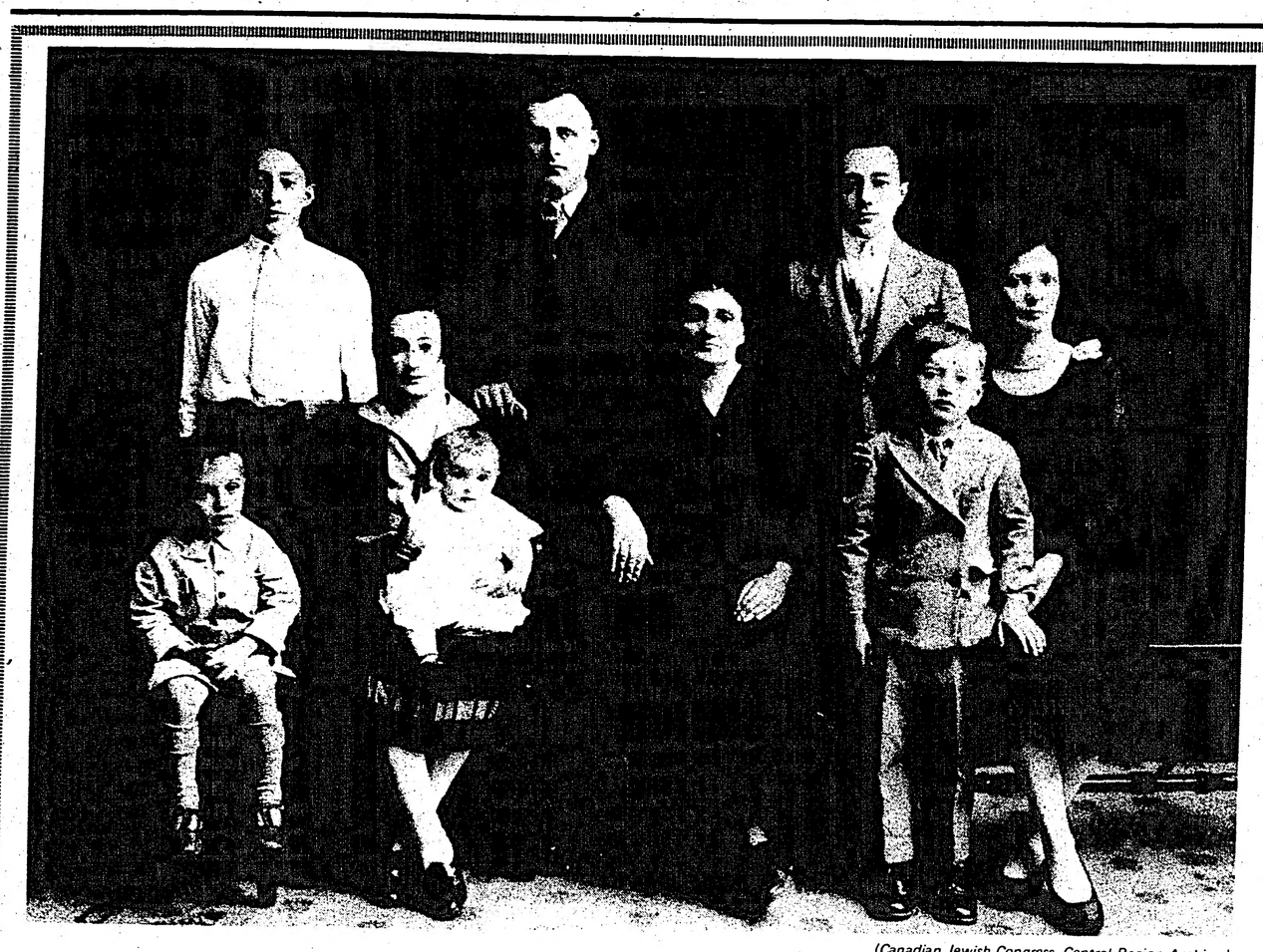

(Canadian Jewish Congress, Central Region Archives)

A prominent family of the time (1927), the Sokolskys get together for a formal pose in a Toronto photographic studio.

Teaching Mideast in classroom

By MARK L. BRISKMAN

NEW YORK — Increasing concern is being expressed across the country that the teaching about the Middle East in secondary schools is hostile to Israel or has a major pro-Arab orientation.

The Anti-Defamation League's national program division, with special responsibilities and expertise in the areas of education, research and curriculum development, undertook a mini survey to determine what in fact is being taught about the Middle East in secondary schools and to assess the findings for future implications.

Here are the results:

Is the subject-topic of the Middle East offered as an elective program? For the most part, it is not offered as a separate course. In some few instances, it is included as an elective course in world cultures, anthropology, contemporary problems, Asian-African problems, foreign policy, problems of the 20th century, minority groups and economics.

Is the Middle East included as a part of the general world history-social studies required courses? The answers range from "included but not required," "definitely included," "touched on" to "very little attention."

What regular social studies texts and supplementary texts are used? Here the listings are fairly extensive. In general the history texts deal with the Middle East as a whole and Israel in particular on a very superficial level. Material on Israel is covered better in texts stressing world history. Books stressing American history usually deal with Israel in the context of U.S. foreign policy. Most of the texts examined are balanced or pro-Israel.

Are there any syllabi and curriculum guides available from the school system? Where do the schools or teachers get information and guidance? Few school systems have developed their own curriculum guide and syllabus. Overwhelmingly it remains up to the teachers and department heads' initiative to secure their own resources.

Audio-visuals used? The responses were spotty; some schools listed dozens of films, others none. The materials appear to run the range from materials on the ancient Phoenician to discovering the music of the Middle East to the "Crisis in the Middle East".

Most of the materials can be assessed as either innocuous or neutral. A few filmstrips, i.e. **The Arab World** and **Eyes on the Arab World**, produced by the EMC Corporation, Minneapolis, are pro-Arab.

HERSZ & RITA SILVERMAN
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Wish all their relatives and friends
a happy, healthy and peaceful
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29 Regina Avenue
wish their family and friends
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MR. & MRS. JACK WISEBROD
extend to relatives and friends
a happy, and healthy holiday
and peace in Israel.

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Shawn and Elaine
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New Year

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Mr. & Mrs. S. Rosenbaum
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Wish all their relatives and friends
a happy, healthy & peaceful holiday

SAM AND EVA ROSEN
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Wish all their children, grandchildren,
relatives and friends
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New Year.

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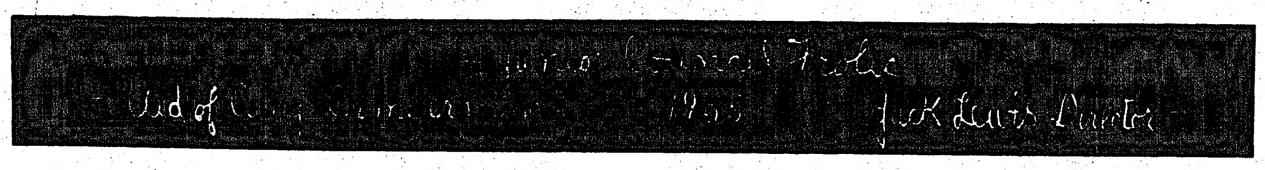
Mr. & Mrs. Fred Kolin
and
Thomas W. Kolin



WHO DO YOU REMEMBER?

This handsome group of young people took part in 1935's Junior Council Frolic to aid Camp Camperdown. The director was Jack Lewis. According to Canadian Jewish Congress, at rear left is Johnny Shapiro and beside him is Johnny Weingarten, better known to millions today as Johnny Wayne and the lady to his left is Rose Renwick, today, Rose Hersh. Fifth from right is Ida Strauss (Rogers). Canadian Jewish Congress, Central Region Archives contains hundreds of photos.

Merger working well, Milton Harris claims

By MILTON HARRIS
President, Toronto Jewish Congress

TORONTO —

Just a year ago, as we welcomed the New Year, the Toronto Jewish Congress was a fledgling organization, feeling its way cautiously through the maze of problems resulting from the merger of the United Jewish Welfare Fund and the Canadian Jewish Congress in Toronto.

The concept of the merger was that all major communal functions should be directed by a representative body of the total Jewish community, and that the total community should be represented in the determination of priorities and the allocation of its resources.

In my opinion, the Toronto Jewish Congress is now fully established and fulfilling its mandate. The merger is working because essentially we are a unified community in our basic philosophy and basic thrust. We need and want a strong central organization because we are a concerned community — concerned with the future of Jews and Judaism — and we know that only in unity can we translate our concerns into meaningful action.

So the various groups which make up the Toronto Jewish Congress have learned to live together and accommodate each other. We have learned the art of give and take and, so far, have been able to deal with many controversial issues without disrupting the organization or the community.

With co-operation and understanding we are succeeding in developing a democratic apparatus which endeavors to respond in a flexible way to the dynamic concerns of the community.

As always, Jews face grave problems: Israel, Soviet Jewry, Quebec, the rise of fascism in Great Britain. And in Toronto, our entire community structure is threatened by the ravages of inflation, unemployment and a generally weak economy.

We have faced and overcome many formidable problems in the past and I am confident we will cope successfully with whatever situation may arise in the future, as long as we are united and continue to deal with our problems in a cool, efficient and intelligent manner.

I wish you all a happy, healthy and prosperous New Year. May there be peace for all the Jewish people, and for all mankind.

We wish all our relatives and friends a happy, healthy holiday.
HARRY AND SARAH DUBINSKY

SAM & ANNIE HUGHES
68 Palm Drive, Downsview
Wish all their children, grandchildren, relatives and friends a very happy, healthy and peaceful holiday.

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MR. & MRS. NATHAN RYDEL
extend best wishes to our children and grandchildren, family and friends for a very happy, healthy and peaceful holiday.

Alex & Adele Meister and Family
Wish all their relatives and friends a happy, healthy holiday.

MORRIS & POLLY WISE
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy and peaceful holiday.

MAX & ANNA NUDELMAN
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Extend best wishes to our children, grandchildren, family and friends, for a very happy, healthy and peaceful holiday.

A year of happiness and peace to all our relatives and friends.
BILL AND CHARLOTTE MANDLSOHN

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We wish our dear family, relatives and friends
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Moniek & Genia Prusznowski and children
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a happy, healthy and peaceful holiday

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Wish all their Landsman and friends a healthy, happy and peaceful holiday.

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Wish all our relatives and friends a very happy, healthy and peaceful holiday.

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Extend best wishes to all our relatives and friends for a very happy, healthy and peaceful holiday.

Leon & Charlotte Zeldin and Sons
extend best wishes to all the family and friends for a very happy, healthy and peaceful holiday.

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Best wishes for a happy, healthy and peaceful holiday to all my relatives and friends.

Morris & Bernice Reinstein
extend best wishes to our children and grandchildren, Machatonim, brothers & sisters & family, nieces & nephews & family, cousins & family, Rabbi Dr. David Monson & Cantor Ephraim Rosenberg of Beth Sholom Synagogue and all our friends, for a happy, healthy and peaceful holiday.

SAUL & EMMA ROSENBERG
243 Hillhurst Blvd.
wish their relatives and friends good health & happiness in the new year.

BELLA & SAM BROWN
wish their children, family and friends
a happy, healthy, prosperous and peaceful holiday.
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To my dear children, grandchild, relatives and friends, a very happy, healthy and peaceful holiday.

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extend best wishes for a happy, healthy and prosperous holiday to all our family and friends

Cantor & Mrs. Reuben Schwebel and Allan
extend best wishes to the members of the Anshe Minsk Congregation, family and friends, for a very happy, healthy and peaceful holiday.

Mr. Mrs. Sam Land and Son
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Wish their relatives, friends & neighbors a happy and healthy holiday.

Mr. & Mrs. David Freiman
Extend best wishes to relatives and friends for a very happy, healthy and peaceful holiday.

Mr. & Mrs. Benny Rosenberg
319 Joicey Blvd., Toronto
Wish their children, grandchildren, Machatonim, relatives and friends, a happy and healthy holiday, and peace in Israel.

Morris & Jean Spagat and Michael
432 Connaught Ave., Willowdale
To children and grandchildren, relatives and friends, our sincere wishes for a healthy, prosperous and peaceful holiday.

Diane, Andy & Howard Schwartz
199 Armour Blvd.
Extend to one and all their sincere wishes for a happy, healthy and prosperous holiday.

Zalma & Carola Gelbar
Send best wishes to our dear family and friends for a happy, healthy and peaceful holiday.
(In lieu of cards)

DANNY, KATY, LISA and LORNE BRASS
extend best wishes
to our family and friends
for a happy, healthy and peaceful holiday.

MILT, FAGGIE, STACEY and NEIL SCHER
extend best wishes to our family and friends for a happy, healthy and peaceful holiday.

Mr. & Mrs. Samuel Berger
229 Carmichael Ave.
Best wishes to our children, grandchildren, family and friends
for a very happy, healthy and peaceful holiday.

The Apelowicz Family
Extend best wishes to our children, grandchildren, relatives and friends for a very happy, healthy and peaceful holiday.

The Ulrich Family
43 Arlston Drive
Extend best wishes to all our relatives and friends for a very happy, healthy, peaceful holiday

Joe Eagle and family have never regretted aliyah

A NEW LIFE IN HOLY LAND

HAIFA —

In the 12 years Joe Eagle worked for Metropolitan Life Insurance in Toronto, he graduated from sales representative to agency manager. When he immigrated to Israel with his family, he faced beginning all over again.

Eagle worked for almost a year selling agricultural products in Israel (he has a B.S. in horticulture) but then returned to insurance, this time as an independent.

"At first, I thought it would be difficult," he said. "My Hebrew wasn't yet fluent and I had to learn new procedures and laws. However, I was immediately issued a licence on the basis of my experience in Canada as well as my other credentials. I built up a good clientele — mostly English-speaking immigrants, but I also deal with people from many other countries."

A native of Brooklyn, Eagle met his Toronto-born wife Shirley in Smithville, Ont., where both had joined a year's preparatory course offered by the Pioneer Youth Organization prior to settling on a kibbutz in Israel.

With plans to emigrate in mind, the two married, but family problems made the move impossible and the couple found themselves settled in New York City instead of Israel.

Another attempt to emigrate in 1955 fell through especially when Shirley's sister, already in Israel, warned them that times were hard and the problems numerous. Toronto was now home.

A 1968 family reunion in Israel, coupled with a tour of the country, made the Eagles decide to pick up and finally resettle. Joe, Shirley, and the three children arrived in July, 1969.

The family spent six months learning Hebrew at an immigrant absorption centre, and then bought a home in Haifa.

Shirley began to work at the Technion, Israel's MIT —typing technical papers and theses in English. She finds the work interesting, and is additionally gratified by the benefit package available to Technion employees — especially the free university education available to any of her children who pass the entrance exams.

"Our oldest son, Lennie, chose instead to attend the New York Institute of Technology," said Mrs. Eagle, "after serving three years in the tank corps."

"Our daughter Rhonda," she continued, "is currently in the army and is interested in studying oceanography, or food technology and engineering at the Technion. Alan, 15, is still in high school."

Although the first few years were admittedly difficult, the Eagles made it through with strong determination to stay. They are finding life easier now because of their own progress and gradual improvements in the Israeli standard of living.

Haifa has changed, they said, from the time they found it with one store of each kind to the present bustling downtown commercial area.

Joe Eagle has been able to make a successful business adjustment and learn the details of the Israeli insurance business.

He explained that because of frequent devaluations in the Israeli currency, insurance coverage is linked to bonds which allow benefits to keep up with increases in the cost of living.

Auto insurance is different in that drivers are allowed no-claim bonuses as opposed to the no-accident bonuses offered in North America. In addition, religious families who don't drive on Saturdays get another discount.

"As Jews, we find Israel very comfortable to live in — a place where everyone celebrates our holidays as part of the natural course of events," said Shirley.

"There's plenty of work for Israel's 4,000 insurance men," added Joe. "If the number doubled tomorrow, there would probably still be more than enough customers to go around."

Joe Eagle, formerly of Toronto, now living in Israel – he's made the adjustment.

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Guilt can never be expiated, say West German volunteers

Service organization operates in countries ravaged by Nazis

By WALTER RUBY

JERUSALEM —

"When I first came to Israel to do volunteer work, nearly 18 months ago, I had no clear idea what profession I belonged in, or what I hoped to do with my life", said Volker Braun, a young German.

"After a short time here, I was assigned by my organization, Aktion Suhnezeichen Friedensdienste (ASF, Action Reconciliation Peace Services) to work with physically and mentally handicapped children at the Swedish Village in Jerusalem.

"Although I had never done this kind of work before, and it was often very difficult, I came to love my job. The love and affection that the retarded children showed me made me feel really useful for the first time in my life. Now I am planning to continue this work when I return to Germany."

Braun is only one of 33 young Germans who are presently spending periods of one year to 1½ years in Israel under the auspices of the ASF, working with disadvantaged, elderly, and handicapped people. ASF is a West German service organization dedicated to helping people in distress, in countries and among peoples ravaged by the Nazis during the Second World War.

The ASF has volunteers in such countries as France, Holland, Italy, and Poland, but the program in Israel has special meaning because of the Holocaust.

"We recognize that nothing we can do here can ever expiate the guilt of the German nation for the murder of six million Jews," says Jurgen Strache, the director of the ASF program in Israel. "Germany and the world must never forget that this unspeakable thing happened."

The organization was founded in 1956 by the German Lutheran Synod, the only major German institution ever to explicitly confess to war guilt. The ASF was formed in reaction to the reparations program that the West German government was beginning at that time (1956), and against the program's unofficial slogan: Wiedergut-machung (do something good again).

Says Strache, "The idea behind the reparations program was that if the government spent enough guilt money, the nation would have atoned sufficiently for its sins, and made itself good again. We could then forget what had happened.

"The ASF took another approach; that it was impossible ever to atone sufficiently for what happened, and that the memories of these tragedies must be kept alive to ensure that they never be repeated."

The first ASF volunteers came to Israel in 1961. "This was the time of the Eichmann trial, and anti-German sentiment in Israel was at its peak," says Strache. "Feeling was running so high that the ASF postponed sending the first volunteers until six months after the end of the trial. Since that time, ASF has always had volunteers working in Israel, and almost none have personally experienced anti-German prejudice.

"Israelis, even those who went through concentration camps, have been appreciative of young Germans, who had no personal role in the Holocaust, giving a year of their lives to helping the Jewish people."

The Israel-bound volunteers receive extensive training even before their departures from Germany. They first attend seminars on the Holocaust, Nazism, and the roots and purposes of the ASF. They then travel to Poland where they spend a week at Auschwitz, to gain a first hand understanding of the nature of the Holocaust.

"We feel it is necessary to visit Auschwitz," Strache said, "because the camps in Germany have been fixed up to look like parks. Today families visit these places for picnics. One does not get a true sense of what happened there. But Auschwitz has been preserved by the Polish government as it was on the day of its liberation.

"It is the small things one sees there like the thousands of pairs of eyeglasses and pieces of silverware that belonged to the victims which forces the visitor to accept that this thing actually happened — something that the heart and mind refuse to accept."

While in Auschwitz, the volunteers do maintenance work as well as research in the archives. One area of research the volunteers are encouraged to pursue is studying the lives of the SS officers.

Strache explains: "The normal reaction of people visiting the camps is to assume the SS officers were subhuman beasts, totally dissimilar to oneself. A study of their lives reveals differently; it shows that most of them were normal middle-class young men, who came from good families, and saw the SS as an avenue for self advancement. Their very normalcy forces us to confront ourselves with the question of whether under certain circumstances we might be induced to do similar things."

Strache adds that the Auschwitz experience is still relevant because concentration camps and torturers still operate in many countries in the world today. "We must work to create a world where human beings will no longer dehumanize other human beings."

The German volunteers attend a three-month kibbutz ulpan upon arrival in Israel, and a short introductory course in Israeli culture and politics at the organization's headquarters in Talpiot, Jerusalem before they are sent to work in institutions for the disadvantaged.

Nevertheless, many of the volunteers experience certain social and cultural difficulties in Israel. "We are somewhat isolated from the Israeli mainstream," says Volker Braun, "because we all live together, we tend to spend our non-working hours with other Germans. (The volunteers live and eat free of charge at ASF-run facilities.)

"Also, many young Israelis find us difficult to understand, because we are volunteering to do work they consider dirty and unpleasant and would never do themselves Many ask us, 'Weren't you able to find better work in Germany?' Nevertheless, nearly all of us have made good Israeli friends. We have all enjoyed living in this fascinating country, and most of us plan to visit Israel again."

An Israeli worker at the Swedish Village says that "the work that the German volunteers have done here has been fantastic. It has been an inspiration to me to see people putting so much effort into a volunteer job. The only problem is that the children miss them so much when they leave."

Strache says, "We hope that the time each individual spends in volunteer work will be only the beginning of a lifetime of commitment to the principles of peace and service to others. We see this volunteer work as an education in peaceful and non-exploitive living. We are working for ourselves as well as for the people of Israel."

(Israel Digest)

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Day nurseries free working mothers

TEL AVIV —
Nursery school education begins at six months of age in the newest additions to Israel's largest network of child-care centres, which were recently opened at new development areas at Faja-el, Yamit, Rafia and Ophira (Sharm el Sheikh) in the south.

Irit and her husband, Yonatan, a young couple in their early 20s decided to move away from the pressures of urban life and settle on a parcel of land provided by the government in Faja-el, a new moshav near Eilat. They gave up office jobs in Tel Aviv and a home in Ra'anana, and looked forward to living in the country on their own homestead.

Both would have to work on the farm, however, in order to manage. They were perfectly ready to do this, but what about their eight-month-old baby?

A happy solution was found in a day nursery for infants which has just been opened in Faja-el by Na'amat, Israel's largest women's organization. Today, Irit, as many of her neighbors in the moshav, deposits little Dov every morning at six and calls for him at four in the afternoon. He has all his wants attended to by a trained staff, and Irit has been able to do her share of farming.

Lured by opportunities to return to the soil and live from its yields, many young Israelis are finding new life and satisfaction outside the hub of the cities.

Na'amat's newly-opened day care centres for tots from six months to two years old are also enabling young mothers to leave their children in competent hands while they work in urban areas and development towns as well as rural villages. In all, the movement operates 520 classes in 235 nurseries and kindergartens throughout Israel. The Na'amat/Pioneer Women movement encompasses 640,000 members in 13 countries including Israel, and conducts more than 1,300 social service institutions.

"We look upon our help to them as a pioneering ideal," says Masha Lubelsky, co-ordinator of Na'amat's child-care program. "Israeli educators have found that education begins at birth. The sooner we enable the children to benefit from the latest pedagogical methods, the better," she says.

To date 600 such tiny infants are being accommodated in these day nurseries, out of a total of 15,000 pre-school age children being served by Na'amat.

In this vast nursery program Na'amat is striving to achieve two objectives: promoting employment opportunities for working mothers while providing their children with the tools to benefit from the advantages of modern education. "If we get the children early enough we will be serving a major goal of Na'amat to influence the cultural and social gap in Israeli society today," she says.

"We try to get the children into day care programs as early as possible," she adds, pointing with pride to the fact that this year Na'amat absorbed an additional 3,000 two and three-year-olds from culturally-deprived backgrounds.

"A great many of the nursery school children accommodated in Na'amat centres," the program co-ordinator testifies, "have severe emotional and language problems that are certain to retard their progress or even prevent their most rudimentary academic achievements.

"Many of them come from crowded homes whose parents are practically uneducated, and where they do not receive even the most basic disciplinary training. They do not have a tradition of study, and suffer from severe lack of communication ability because they hardly speak at home.

"If we do not work with a child at an early age, he will be unequipped for starting formal schooling and very early in his life may become a school drop-out and a loss, even a danger, to Israeli society."

In its efforts to narrow the cultural and social gap, the youngest children are taught how to work with their hands and use their minds in Na'amat nurseries. They learn basic concepts, appreciation of nature, how to study and how to play.

Creative work with the teachers and mothers enhances creative work with the tots, Mrs. Lubelsky explains, pointing to the fact that mothers are also being taught how to prepare their children for school, what toys to buy them and how to play with them at different ages.

Recently, Na'amat sponsored a pedagogical exhibit of large soft toys made of ordinary materials found at home; rag dolls and stuffed animals, soft large toy bears that are huggable, patch rugs or paste-ups of leaves, flowers and beads. All are easy to handle and to make.

Most of Na'amat's day care centres accept children from the age of two and provide a full day's care from 6 a.m. to 4 p.m. with three meals, rest and recreation. Sixty per cent of these children are of working mothers, the remainder are children from large deprived families, broken homes or social cases referred by the Ministry of Welfare.

(Canadian Jewish Congress, Central Region Archives)
The National Council of Jewish Juniors put on "Having a Wonderful Time" at the Hart House Theatre in Toronto in 1939. From left, they are, Sylvia Page (Lennick), Miss Shapiro, Ida Strauss and Mina Livingston.

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RELIGIOUS REVIVAL

North African Jews arriving in France have largely contributed to the current religious revival in the French Jewish community, according to the chief rabbi of France, Rabbi Jacob Kaplan. He recently gave a detailed analysis of the French-Jewish scene in this special interview with Jewish Chronicle foreign editor, Joseph Finklestone.

Chief Rabbi Jacob Kaplan of France (letter in hand), walks with associates to Soviet embassy in Paris to present message seeking rights for Russian Jews. He speaks about French Jewry in accompanying article.

PARIS [JCNS] —

"There have been immense changes in the French Jewish community during the past few years of which people abroad are hardly aware," says France's chief rabbi, Jacob Kaplan. "We have grown enormously and have become much more religious. And I am delighted with the way we have managed to integrate the Sephardim with the Ashkenazim."

Brilliant and lively though now well into his 70s — the chief rabbi symbolizes the best and most courageous aspect of French Jewry. During the Second World War he remained with his community, defying the Nazi threats. He openly criticized Gen. Charles de Gaulle when the French statesman adopted a pro-Arab policy. He had been no less frank and critical when facing French Jews, castigating them in the 1950s for not being sufficiently Zionist.

As the chief rabbi spoke of the religious revival, which is accompanied by a desire to study the tenets of Judaism and their deeper meaning, I was reminded of a scene one evening in a synagogue room in Paris.

Sitting around the table was a young rabbi from North Africa, a professor of mathematics, a lawyer, a businessman and a young plumber still wearing his overalls. Spread out before them were copies of the Talmud.

"This is a scene repeated all over Paris and the provinces," I was told. "French Jews, in the universities, in the shops, in the schools, are showing a desire to learn more about Judaism. It's a phenomenal development."

Chief Rabbi Kaplan attributes the religious revival largely to the arrival of the North African Jews. "We now have 600,000 Jews in France," he remarked with eyes twinkling. "I know it is said that there are 700,000, but I still maintain there are 600,000.

"But what is undisputable is that very many of them came from North Africa and brought a deep religious faith with them. This has had a profound effect. And we are proud that we have achieved here in France what other communities find so difficult — to mould the Sephardim and Ashkenazim into one community.

"I am the chief rabbi of both the Sephardim and Ashkenazim. There is no other chief rabbi," he added with a laugh. Paris itself though, has a chief rabbi, a Sephardi, Rabbi Meir Jais.

Pointing to the trend towards greater Orthodoxy, Chief Rabbi Kaplan mentioned the case of one leading synagogue in Paris. For many years the congregation had had a mixed choir and an organ. Now the organ had been removed and the mixed choir disbanded and all-men's choir had been installed. "This is a development which I favor," he remarked.

He did not minimize the problems which still face the French community. With a community of 600,000 or 700,000, the number of Jewish schools — seven or eight — was totally insufficient. But at least there was an awareness in the community of the need for schools. There was a willingness, and even eagerness, among Jewish parents to send their children to such schools.

And on a higher level, there was the seminary which provided Ashkenazi and Sephardi rabbis. "What delights me is that a Sephardi or an Ashkenazi rabbi produced by our seminary can be the rabbi of a whole Jewish community, representing all sections," said Chief Rabbi Kaplan.

Intermarriage? — The chief rabbi raised his hands when I mentioned the subject. Yes, he was aware that intermarriage — possibly as high as 25% — was a major and very difficult problem, but he refused to be overwhelmed by it, or to exaggerate its implications.

"We have to admit that we do not live in a ghetto in France," he remarked. "Through more Jewish education we are trying to arrest its spread — but it is a very hard problem. We make it very difficult for people to be converted to Judaism as a preliminary to marrying a Jew. But once the conversions are completed we accept them.

"And we have found that many of the converted Jews are more religious and more Orthodox than the ethnic Jews." Many people refused to describe the marriages with converted Christians as "mixed" marriages.

Chief Rabbi Kaplan is proud that there is such intense support for Israel among French Jews. He recalled the days in the 1930s when he had to stand up and accuse French Jews of being apathetic about Zionism. The arrival of the North African Jews and the Six-Day War had dramatically altered the situation.

And he feels it essential for French-Jewish leaders to voice their protests when the French government adopts policies inimical to Israel or voices opinions which distress the community.

Rabbi Kaplan insisted that President Giscard d'Estaing was personally well-disposed towards Israel. France's relationship with Israel, which had been affected by the French fear of offending the oil-rich Arab states, was becoming more normal. There was anti-Semitism in France, but it was not a major feature in French life.

This striking transformation of French Jewry came about in a manner which might well have destroyed the unity, and even the very fabric, of the community. Almost overnight whole communities were changed beyond recognition.

Marseilles, for example, had a Jewish community of 12,000. Following the exodus from Algeria after its independence, the number of Jews in the city rose to 60,000 — and it is now nearly 70,000.

Toulouse had only 1,800 Jews. Almost overnight the total became 18,000. In Paris whole areas are occupied by North African Jews.

A reliable survey, recently completed, revealed that 380,000 Jews live in the Paris area alone, a large proportion of them originating from North Africa.

It is a young community with only 16% in the over-65 age group. And, significantly, 29% are manual workers.

Undoubtedly it was the vision and the courage of the lay leaders, such as the Rothschilds, and of the chief rabbinate that aided this remarkable transformation.

Baron Alain de Rothschild, head of Central Representative Council, Crif, and of the Consistoire, the central religious organization, whom I met at the splendid Rothschild Bank, explained this phenomenon. Tall, urbane and speaking excellent English, the Baron praised the role of Chief Rabbi Kaplan, for whom he has a deep admiration, and of Rabbi Meir Jais.

"The rabbis and Crif and the Consistoire did much to maintain the unity of our people when the Jews arrived from North Africa," he said. "Otherwise we would have had a lamentable split between the Ashkenazim and the Sephardim."

Then he added a personal note: "I have been shocked by what happened in the early 1920s, when the Russian Jews arrived in France, and the way our fathers dealt with them. They were never allowed to integrate; they were second-class Jews. This appalled me and I was determined that it should not happen to the North African Jews.

"We increased the membership of the Consistoire to enable the North African Jews to become members. We opened our doors to them and we retained our unity. There are a few people who, for various reasons, want breakaway Sephardi communities, but they will not succeed. They are in a tiny minority."

Fortunately, the arrival of the North African Jews did not increase anti-Semitism because the newcomers were French in outlook and culture, said Baron de Rothschild.

There are major problems and disagreements, too. Baron de Rothschild mentioned the question of the distribution of funds between Israel and local French needs. I suspect that it is helpful that the head of Fonds Social Juif Unifie is Baron Guy de Rothschild. There are many French Jews who need financial support. There has been a crisis in the section of French business life in which Jews play a prominent role; haberdashery, jewelry, perfume, leather work.

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Period of greatest musical expression dead ahead

Israeli rock is in tune with future

By WALTER RUBY

JERUSALEM —

Israeli rock and roll has had its first truly creative blossoming in the past few years. After a long period during which Israeli performers gave inept imitations of American styles, a number of top-flight local talents came together in groups like Poogy, Tamuz, and Shamiyim to create a wide spectrum of rock music forms.

The music was vital, if sometimes ragged, and the lyrics were remarkably literate, often full of savage satire about conditions in the country.

Then, within a short period last year, all three groups broke up. In each case, there was a feeling that the very different personalities within the groups were pulling in different directions, and that the musical egos involved were becoming too large and demanding to be contained within one entity.

Today, with the break-up of the groups, the top Israeli rock artists are recording their own albums. The focus of their music has changed, too; the songs deal less with politics and the state of life in Israel, and more with personal themes.

Last year Danny Litani toured the country with poet Yonatan Gefen, singing angry songs attacking the political establishment. Today he says, "I don't think we achieved much by fighting. Now I want to concentrate on my own life and express my feelings as well as I can in my music."

Litani, Danny Sanderson of Poogy, and the bad boy of Israeli rock, Ariel Zilber, are all remarkably open, honest, and unaffected by the star complexes one finds in the U.S.

The common preoccupation of all three is to get in touch with their musical cores, and not to compromise their artistic integrity. Says Litani, "My music has more simplicity now. If I really like a song, I'll record it. I don't worry anymore what other people are going to think about it."

Says Sanderson, "I'm taking my time now, and won't rush into anything until I really feel good with it. The whole trip of being a rock and roll star is on a much smaller scale in Israel than it is in the U.S. There isn't much glory in being a successful musician here; a lot of it is hours of hard work."

Litani grew up on Kibbutz Sha'ar Ha'emekim, where he was quickly recognized as a musical wunderkind. He began playing the piano in a conservatory at the age of seven, and took up the guitar as a youth. After completing his military service, he came to Tel Aviv, and tried to make it as a night-club musician, but had much greater success as an actor.

"I loved theatre life, and the chance to travel," he says. "But I didn't like the shows all that much, and didn't want to make a career of acting."

Litani met Bob Dylan on the last night of the latter's 1969 visit to Israel. "An old army buddy of mine called me late one night and said that Bob Dylan was at his apartment and wanted to meet some Israeli musicians," Litani recalls.

"I didn't believe him until he put Dylan on the line. When I got there, Bob looked like a trapped animal. There was a large group of army officers in white shirts, clapping their hands and demanding that he sing. I got out my guitar and played with him to make him less nervous."

When Litani went to New York a year later as part of the cast of **There was a Righteous Man**, he was surprised one night to find Dylan waiting for him in the lobby. The two became good friends.

The climax of Litani's American experience came when Dylan offered to arrange for the production of a Danny Litani album. "At that point, Dylan left for Arizona, and said he would be back in a month or so with things lined up. I had to make a quick decision, because the play was over and my money was gone. I waited two months, and then panicked and ran back to Israel."

Why did Litani throw away his chance to win instant stardom? "I just didn't feel ready to deal with that kind of success. I needed to get back to Israel, where I felt more comfortable."

In the years following his return from the U.S., Litani became one of Israel's best-known and critically acclaimed pop musicians.

But he ran into a lot of criticism after his 1976 tour with Yonatan Gefen. "Many people assumed we were just out to knock Israel. We did a song about the riots and called it **An Arab Remains an Arab**, which was based on the fact that the soldiers all claimed to be firing in the air, but Arabs kept falling down dead.

"The next thing we knew, there were angry speeches being made against us in the Knesset. It became a very heavy scene, and the irony was that the Arabs complained too, because they thought the song was against them."

The experience tempered Litani's interest in protest music.

Ariel Zilber comes from a family with musical background. His mother sings Yemenite songs, and one of his grandfathers played violin in the Israel Philharmonic. Ariel spent his childhood on Kibbutz Gan Shmuel, but says kibbutz folk music had no influence on his musical development.

"I hated the kibbutz music because they made a ritual out of it and forced it on us. The only music in my head at the time was rock and roll — especially Elvis Presley."

When he was 16, Ariel left the kibbutz for Tel Aviv. He started playing trumpet, and got involved with jazz groups in small clubs.

"I now play rock piano instead of jazz piano. I don't have any message to give or anything to say. I write the music to my songs and then give them to songwriters. I take the first one who brings me good stuff."

Zilber went to England in 1967 with visions of becoming a star; instead, he worked in a supermarket.

After a year, he went to Paris, where he had better luck. Esther and Abi Ofarim, the Israeli singing duo who have sold millions of albums in Europe, bought two of his songs and he was on his way. For six years, Zilber was based in Paris, but made frequent trips to Israel, and his songs, like **I'll go to a Movie Instead**, climbed high on the Israeli charts.

Despite his success in France, he realized that he had to come back to Israel to stay. "To exercise my creative powers to the highest, I had to come home to my own culture, and sing in my own language."

Zilber arrived home in time for the 1973 war, and was immediately sent off to entertain the troops.

After a period when he played with Arik Einstein, Ariel became part of Tamuz, which many people considered a top-quality rock group. Ariel doesn't agree. "Really, we were awful," he says. "Everyone was playing his own thing and there wasn't a common thread. In those days, the Israeli audiences for rock music were so primitive that they would accept anything as long as the group looked like it knew what it was doing."

After Tamuz split up, Zilber began recording alone and was very successful. Three hits established him as Israel's hottest rock act. Zilber decided to capitalize on his success with a tour (along with two musicians from Tamuz), but it didn't work out.

His recent album is a huge smash by Israeli standards, and in a radical break with tradition, he produced it himself. "It's the only way to make any money," he says. "When our group sold 20,000 records for CBS, I got a small share. Now, **Ariel Zilber** has sold about 40,000 and I'm keeping all the profits."

"You only live once, habibi, so make a lot of noise," says Danny Sanderson, late of Poogy, who has recently been involved in a number of new departures. "I'm involved in the labor pains of creating my new music, and detaching myself from the past. I'm making a solo album at the moment, and my music is becoming much more personal and introspective."

But Sanderson has lost none of the puckish humor that made Poogy so unique. He has just finished writing "a very funny book," is working on a musical ("my grandson may get to see it"), and is thinking about going on-stage as a comedian.

Sanderson is that rare creature: an artist totally at ease in two cultures and two languages. He can be howlingly funny in both English and Hebrew. He spent his teen years in the Bronx, attending the High School of Music and Art, and he played in two rock bands, one of which was featured in Life magazine.

He came back to Israel in 1968, and found himself in the Army Entertainment Corps. "What a scene," he recalls, "living three years of your life on a bus, and doing a show every day. We were 18 boys and girls having a great time, dancing, doing skits, and singing."

Five out of the seven Poogy people came out of the group.

"Poogy was really special because we used three different mediums: vocal, instrumental, and theatrical, with skits and satire."

Poogy was a melting pot of Yemenite, Slavic, Arabic, and Druse music. Says Sanderson, "I think that Poogy managed to mix the older Israeli music of the '50s, represented by people like Naomi Shemer, with the Western musical influences of the '60s and '70s."

With first-class talents like Litani, Zilber, and Sanderson reaching the peak of their creative powers, Israeli rock and roll may be entering its period of greatest expression.

[Jerusalem Post]

Washington sculptor Philip Ratner displays a design model of his work, Holocaust, commissioned by the Judean Memorial Gardens as a national memorial.

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'Notion survivors feel guilty for living is absurd'

Novel helps one understand Nazi victims

By JAKKI SAVAN

ST. LOUIS — Dorothy Rabinowitz was one of the spectators who gathered day after day in a New York courtroom during the winter of 1972. Like the others, she came to attend the deportation hearings of Hermine Braunsteiner Ryan, a German-born, Queens housewife.

Unlike the press and TV reporters assigned to cover the first attempt of the U.S. Justice Department to deport an American resident accused of Nazi war crimes, unlike the former Maidanek concentration camp inmates who descended on the courtroom to help reconstruct the story of Mrs. Ryan's role as vice-kommandant of the women's camp, Ms Rabinowitz came as a freelance journalist looking for a potential story. She found a book instead.

At first, the author of **New Lives** balked at the idea, posed to her by a friend, of writing a work on survivors of the Holocaust living in America.

"I was a political satirist with a great deal of Jewish consciousness, not a Jewish historian," said the native New Yorker, whose articles and reviews have appeared in Commentary, New York magazine and Saturday Review.

"I just didn't see how to do such a book without making these people literary endeavors, and I didn't want to write a novel."

Recently in town on a nationwide tour to publicize her second work of nonfiction, Ms Rabinowitz was dressed in a navy pea jacket, which she merely unbuttoned but never removed during her Jewish Light interview, a dusty-pink turtleneck and blue jeans. She said she has only vague childhood memories of the Holocaust, a topic she wrote about for the first time in New Lives.

With a grant from the National Endowment for the Humanities and a book contract from Knopf publishing house, she began her trek across America, interviewing 108 survivors in New York, Philadelphia, Chicago, Kansas City, St. Paul, Minneapolis, Denver, Los Angeles, San Francisco, Houston and New Orleans.

She went to cities she knew would have a large Jewish population. "I thought where there are Jews, there are survivors." Ms Rabinowitz could always rely on Jewish organizations for several names of survivors, or at least one name "that was the key" to the closely knit survivor communities.

Occasionally, she would be warned that a former death-camp inmate, leading so private a life that he even remained distant from other survivors, probably would not speak with her.

"Of course, that was always the man I wanted to talk to," said the 42-year-old author, who claims she never encountered survivors who refused to talk, "even when they swore they wouldn't."

"Sometimes I'd say, 'O.K., let's have a chat,' but I knew that chat would turn to the Holocaust, if I just kept the tape recorder on."

At the interview's conclusion, she soon learned to turn the tape recorder off, say goodbye, start another conversation, and then turn the recorder on again.

"The end of the interview is the most crucial time. It's their last chance to document whatever is on their mind, their one psycholoanalytic moment with an objective observer who is going to put it in a book, and they will spill. They are being rescued from anonymity, which is the strongest motive for a person to talk.

"The other factor is that they are Jews and Holocaust survivors. They always felt the weight of history and the obligation to talk," she said, even if what they told her was "only what they wanted down for the record."

From the "fragmented" comments of the survivors, she created "portraits," far fewer than the number of persons interviewed, but the portraits, she promised, are of individuals, not composites.

"I never changed anything they said, but I did interpret," Ms Rabinowitz noted. Occasionally, she interviewed a particularly articulate survivor, with whom "I never had to intercede. I just let the tape run. One woman gave me a monologue in perfection."

One of the great troubles in writing her book, Ms Rabinowitz discovered, was "trying to be truthful about the survivors, getting them down so that the portraits were not too kindly and at the same time reflective of their humanity."

The fact that she was Jewish, able to speak Yiddish, and had the capacity to "sit listening without interrupting" Ms Rabinowitz felt was essential to the success of her interviews. She and the survivors also shared many political opinions, another crucial factor in getting them to open up to her.

"Their notion of America, as a country which has nurtured its people and given them priceless freedoms, and mine coincided exactly. Survivors have a lot of the political rages of lower- and middle-class Americans, and I have those same rages. When we weren't enraged by them, we laughed at the young on campus. The survivors could not stand to hear America called a fascist state, because they knew what a fascist state was."

Dorothy Rabinowitz — U.S. author

Ms Rabinowitz scrupulously avoided "celebrities" — Holocaust spokesmen, writers and intellectuals — choosing instead to interview "ordinary people, even if they were highly successful and rich." She sought out survivors of varying economic status, age ("They had to be old enough to remember"), education and birthplace.

Regardless of the questions asked, the same themes recurred with each interview, she pointed out. "Survivors focus on the physical, and put a tremendous amount of effort into living decently. They never take for granted climbing into clean sheets in bed at night."

With few exceptions, the survivors, she said, are married to each other. "It's obvious. Who else is going to understand you."

Usually the sole surviving member of their families, survivors quickly sought "to regenerate their lives," often marrying in the displaced person camps in Europe following the Second World War.

They strongly oppose intermarriage, "whatever their lack of religiosity," value education "as more than just a meal ticket," love their children "to extravagance," and set high standards for them.

Ms Rabinowitz recalled the words of one frustrated mother, who told her, " 'I lived through Auschwitz and starved on potato soup every day so my son should follow Maharishi and eat vegetable curd.' "

She called "an absurdity" the widespread opinion that European Jews who lived through the Holocaust feel guilty about surviving. "What they feel guilty about are personal things, such as last encounters with people they loved." One survivor confessed to her, "My father asked me to daven (pray), and I refused him."

Survivors, she maintained, are "always rushing to get a scrap of paper on which they try to write down their experiences," and many of those with whom she spoke felt "a kind of competitiveness" with the writer interviewing them.

"I was talking to people who were something or had big plans before the Nazis came and their careers and ambitions were aborted. They would size you up and say, 'I could have been a writer.' "

[St. Louis Jewish Light]

End put to fund

ATHENS [JCNS] — "Opaie", the Jewish Heirless Property Fund, is winding up its operations at the end of 1977, after 29 years of active service for the benefit of the Jewish survivors of the Nazi persecution in Greece.

This institution was founded in this country after World War II on the initiative of Athenian lawyer, Michael Pesmatzeglou, then secretary of state for finance in the cabinet of Prof. Panayiotis Kanelopoulos.

The Greek premier endorsed the suggestion of giving the survivors of the destroyed Jewish communities of this country the entire benefit of the heirless wealth left by the deported and gassed Jewry of Greece to be used for the recovery of its ruined congregations.

The relevant law was signed and published in the Government Gazette in 1948. It provided that the Central Board of Jewish Communities of Greece would have the supervision of the new institution, which would be administered by representatives directly elected by the leaders of the communities.

It was laid down that all the funds acquired from the liquidation of the heirless property were to be used for the rehabilitation of the various congregations as well as the assistance to the survivors of the tragic massive deportation.

Millions of drachmae were put, year after year, at the disposal of the Jewish communities throughout the country by the Opaie: ancient synagogues were restored, schools built, and communal centres organized everywhere.

The intercommunal supervisory committee of Opaie held a meeting in Athens this summer. It presented its last budget, which will amount to approximately $400,000. This money is from sales through auctions of Jewish heirless property in many towns in northern Greece.

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A small Jewish group found in Afghanistan

The existence of a small Jewish community in the midst of the old fortress city of Herat in Afghanistan, was discovered recently by Esther Hanna Mendelssohn, the daughter of Moshe Davis, executive director of the office of Britain's chief rabbi. In this article she describes her venture into this Arabian Nights atmosphere.

HERAT [JCNS] —

It sounded strange to be asking directions to the Jewish mosque, or as the Moslems call it, the Mosque of Moses. Eventually we found it just off the market, under an inconspicuous archway, along a mud street, through a door with a blue Magen David and into a courtyard.

One of the stall holders at the tourist end of the shuk had told us of the existence of a small Jewish community in the middle of this ancient mud-built, onetime fortress and oasis city. From then on, we had been determined to discover it. We set off early that Shabbat morning, which also happened to be the first day of Succoth, thinking that in accordance with Israeli tradition, the services might be over before we arrived.

We need not have feared, because they were still reciting the morning prayers. Later, we saw that they even shared another of our Western habits, that of calling up an endless stream of men to read from the Torah.

The synagogue itself consisted of a square, brick-built building, with a fairly high arched ceiling; blue, green and white painted walls; a multi-colored carpet covered the floor completely. As is the custom in a mosque, the congregation removed their shoes on entering and some of them even sat cross-legged on the floor. floor.

Others sat on the benches which were placed around the walls facing the raised bimah in the centre of the room. This, too, was covered in beautiful Afghan rugs and printed silk materials. The ark, which was large enough for a man to walk into, was set in the Western Wall. The style of the Sifrei Torah also told us that we were in the east, as they were rounded and decorated lavishly with silver ornaments and silk covers.

The women sat well apart in a raised gallery or back room overlooking the main part of the shul. Unlike the men who wore either Western or Eastern clothes, or more often a combination of the comfortable pyjama-style trousers and a suit jacket, the women dressed exactly like their local non-Jewish counterparts.

They had adopted the long dark green or black pleated cloaks, or yashmaks known as purdah, so that they were completely covered from head to toe, with only a small lacy inset over their eyes through which to peer out. They spoke only Pharsi and could not follow the service at all. Despite this, there was surprisingly little gossiping.

The community consisted of only 50 people, two very large families in the main and a few smaller ones, who, with only one exception (a Russian family), had come to Afghanistan originally from Persia, bringing with them many of their customs and much of their wealth. (Jews have lived in the country for over 1,000 years.)

At first, life was difficult for them, but they were reluctant to talk about those times. Since the establishment of the state of Israel they claimed that things had improved somewhat and that the elders in the community were now able to bring their grievances before the authorities. Nonetheless, gradually the whole community will leave for Israel.

Soon the rabbi, who is also the chazan, shoichet and mohel will go there to join the other half of his family, leaving the remaining Jewish families without a spiritual head and leader. Those who do not go with him will move to Kabul where there are still about 100 Jews.

In accordance with Jewish tradition all over the world, we were invited back by the rabbi to his home. In the central courtyard he had constructed the most impressive succah hut I have ever seen. It looked like something out of the Arabian Nights.

This map of Afganistan shows places of Jewish settlement in the Middle Ages and in modern times.

There were carpets on the ground and covering all three of the walls, with lanterns hanging from the greenery on the roof and a white cloth in the centre of the floor with fruit, nuts and wine laid out upon it.

We sat around it on floor cushions and rugs. The women of the house rushed about obeying the rabbi's every command and it was quite obvious that he was the master of this entire extended family (more than three families and four generations who lived and ate together under one roof). None of them spoke anything but Pharsi, but I was able to converse with the rabbi in Hebrew.

The meal was huge and seemed endless. It consisted of a lot of nosh to start with, a fish and fresh vegetable hors d'oeuvres and then a rice dish, rather like our cholent, which had been cooking since the night before and contained three types of meat — veal, dove and chicken — intended to symbolize the three meals to be eaten on the Sabbath.

Afterwards the men began to look drowsy and the children left them to sleep and went to fly their kites from the roof tops, a popular pasttime in the town. We left the same way we had entered, by the back door, in order that their Moslem neighbors should not see us.

Instantly we were back in the glare of the outside world, amidst the hustle and bustle of the market, where it seemed unbelievable that there could be any Jews at all in Herat, a city which 12 years ago knew nothing of electricity and which even now with its horses and carts, clay-covered bakeries and traditional craftsmen, is like stepping back 100 years in time.

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Lord Shinwell can still make waves at an age when others just indulged

In this special article, Jewish Chronicle writer David Nathan, interviews Lord Emanuel Shinwell, son of immigrant Polish and Dutch Jews, who has played a major role in British public life for longer than any man alive. He entered Parliament in 1922, the first Jewish Labor MP, and in the post-war Attlee cabinet was minister of defence, minister of fuel, and secretary of state for war. Now, at the age of 92, he is chairman of the House of Lords All-Party Defence Committee.

'Sometimes my being Jewish has landed me in trouble but usually those who initiated the trouble suffered more than I'

One of the features of British politics is the special indulgence granted to politicians who reach a great age without falling to pieces. They sit above the party fray and are trotted out by television from time to time to utter grave words of wisdom which are then ignored. The most rebellious have respectability thrust upon them and are called statesmen. They are generally considered to be harmless.

It would take a foolhardy man to indulge Lord Shinwell and a great fool to think him harmless. No doubt he inspires affection, but he is also still capable of stimulating anger. Who would have thought the old man would have so much bite in him at the age of 92!

In an interview room at the House of Lords, Lord Shinwell sits, firm as a fresh apple, and talks about his lack of formal education which resulted from poverty and a peripatetic boyhood. "I left school when I was 12," he said, "and the lack of education worried me for many years until I got to the House of Commons and saw the product of such places of higher education as Eton, Harrow, Winchester and so on. It never worried me after that."

He likes to define and clarify; likes to talk but does not waste words. You get the feeling that he never says anything by accident; that thought always precedes speech.

"My Jewishness?" he said. "It depends on what you mean by Jewishness. We had better define our terms. If you are using it in the context of accepting the faith, I don't care to discuss it at all.

"Discussing theological issues never leads anywhere except to a confrontation, dispute or bad feelings. What I say is I happen to be a Jew. That is to say I am known as a Jew, my parents and my grandparents as far back as it is possible to obtain any information, were described as Jews and I accepted that.

"I don't run away from it and I certainly don't apologize for it. Nor am I arrogant about it. I don't speak of Jewishness as something to be proud of; I just happen to be one.... Sometimes it has landed me in some trouble, but usually those who initiated the trouble suffered more than I did."

He was born in a place called the Dutch Tenterground near Petticoat Lane in the East End of London, of mixed Ashkenazi-Sephardi parents. His paternal grandfather was a baker in Leeds. "He was so ultra-Orthodox," said Lord Shinwell, "that he had a sect of his own and held services in the bakehouse. He was a rebel. Perhaps I developed my rebellious instincts from him, though they have turned out differently."

Lord Shinwell's father had tried to organize East End workers in the tailoring workshops and had not come off best. "He was victimized," said Lord Shinwell.

While he travelled the country in search of work, the young Shinwell lived with his mother and younger sister, with his Dutch grandparents. "My grandfather was a wonderful man who never uttered a strong word; my grandmother was a matriarch and bossed the show. None of the family dare utter a word in her presence. They were diamond cutters, diamond polishers and cigar-makers. The diamond polishers were the aristocrats of the family and made money when they worked which was not all the time.

"When they were in funds we were on top of the world — plenty of food and life was worth living. Other times things were not so good. My grandfather had been a carpenter in Amsterdam and he went about repairing window frames and that sort of thing."

Meanwhile, his father had opened a seamen's outfitters in South Shields and, not having enough money for all the family to join him, sent the half fare for young Manny who, at the age of 8, was labelled and put in the care of the train guard.

After 18 months his father moved to Glasgow where they were joined by the rest of the family. It was there that Manny grew up, learned to use his fists and brain, roared out his first rebellion against the system, joined the ILP and became one of the "wild men" of the Clyde. He entered Parliament, its first Jewish Labor MP, in 1922.

In the years since, there have been two minor anti-Semitic incidents. He cuffed a member who told him to go back to Poland and another member, "who used the word Jew for some reason or other," was made to apologize.

"The House," said Lord Shinwell, "was very resentful about that kind of thing even when there were few Jews there. There have not been many cases of anti-Semitism. Sometimes one feels a bit slighted by some abrasive or adverse reference to Jews in one's presence and I'm inclined to hit out and threaten to knock the other fellow's head off. I have found as much anti-Semitism in the Labor Party — and more vicious — as I have in the Conservative Party.

"I went to the War Office first in 1929 as financial secretary and never found the slightest anti-Semitism. When I went there as secretary of state for war (1947-1950) nothing could have been more pleasant, and when I became minister of defence (1950-51) I had to mix with the most high-ranking members of the forces here, in France, Germany and America, and never found the slightest offensive reference to Jews — not in my presence anyway."

During the war, when Shinwell refused to join the Churchill government and became a kind of unofficial leader of the Opposition, journalist Hannen Swaffer once told him: "They will never make you leader of the Labor Party."

Said Shinwell: "I wouldn't want to be, but why not?" And Swaffer said: "Because you are a Jew."

Whether that is true or not, it is fact that Lord Shinwell was in every Labor government from 1929 to 1951 and has held all the great offices of the party, except leader.

Shinwell ultra-patriotic to Britain and to Israel

In latter years he has been a staunch defender of Israel and, again, defines his position precisely. "I hold ultra-patriotic views about this country and about Israel. Isn't that a duality? How do I resolve the two? I have great affection for the country in which I was born and I have great pride in Israel. If you asked me why, the answer is that I gain great pride, almost glory, when Jews are ready to defend themselves."

At his age, Lord Shinwell accepts the fact that it is likely — though by no means certain — that his obituary notices will appear sooner than some of the younger politicians. How would he like to be remembered?

He answered: "I have enjoyed what I have done. It's sometimes been frustrating because you don't always get your own way. What I would like remembered is that I stood up for this country in times of trouble and stood up for Israel in times of trouble and defended Jews against any kind of enemy. I'd also like to recall the thousands of cases I have dealt with in my constituencies, the people I have helped sometimes with their domestic problems, sometimes politically. That's an achievement. And my contributions to party policy. I have occupied every position in the party apart from prime minister. And that doesn't worry me one bit."

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Former Torontonian is glad he immigrated to Jewish state

JERUSALEM — Albert Applebaum made his move from Toronto to Israel in August 1975. In Canada he was a successful pharmacist, owner of a chain of nine drug stores.

Today, home is a small, but comfortable apartment in a suburb of the capital and work space is a cramped office in the ministry of health. Applebaum earns a fraction of the pay he could earn in the private sector, yet for all this, he is thankful.

In fact, in August of last year he took out a prominent ad in the English language newspaper, The Jerusalem Post, to express his appreciation. "Thank you Israel" it was titled.

"On the anniversary of my first year as an oleh chadash (new immigrant) I want to thank the government of Israel...."

The ad went on to pay compliments to the various agencies which helped him, the young Israeli men and women in the armed forces, and the ministry of health.

The tone of the ad reflects the fact that Applebaum, now 51, has been so successfully absorbed and integrated into the Israeli milieu that his attitude could not be more positive if "I were paid to say the things I do. Every immigrant to the Jewish state has some difficulties at first and some give up and return to their countries of origin. But what for others are problems are mere nuisances to me.

"I am doing what I think every Jew should do," he explained, "make aliyah and help. I felt it was time to stand up and be counted, time to put myself in a position where I was directly involved in Israel."

In Toronto, he was a prominent Jewish Defence League activist. In Israel, he is tapping all his professional experience to help more.

He heads a new government program which will centralize all drug purchasing and distribution to hospitals and also reform the entire procurement procedure for medical equipment. Though based in Jerusalem, the country is his field and he travels the breadth of it, visiting medical institutions, meeting doctors, nurses and hospital administrators, and checking operations at various warehouses.

Applebaum was once a teacher of mathematics and physics, so he feels at home with the modern computer system which has been introduced to keep track of supplies and estimate needs.

His Toronto pharmacies were all located next to hospitals or private clinics, so he is particularly knowledgeable about their special requirements.

In addition, he had nine of his own stores to be responsible for, and before that he spent five years building up an American firm's drugstore holdings throughout Ontario from four to 35.

According to Applebaum, there is a secret to his success. "I think the way an Israeli thinks. Many olim come over and don't appreciate the fact that they're in a new country, a different country where another set of problems exists and where you can't force new ideas on people.

"Israelis are very intelligent people, and they appreciate help as long as it's given in the proper way. You must work together with them and not simply say, 'This is the way we do it in Canada or the United States and you must do it this way.'"

Applebaum recognizes that were he to open his own business in Jerusalem he'd make far more money than he does now. "However, if you come to this country to benefit only yourself, forget it.

"You have to come to help out if you really want to be successful. It's not a question of bettering yourself economically; it's a question of bettering yourself emotionally. I proved that I can make money. Now, I want to prove that I can help."

Pharmacist Albert Applebaum, formerly of Toronto.

(Canadian Jewish Congress, Central Region, Archives)

This photograph of a melamed and his students, taken in Brantford, is 61 years old.

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(Religious News Service photo)

A Yemenite Jew blows shofar in Tel Aviv. In biblical times, it was blown in connection with many important occasions – for signals of alarm in times of war; for the purpose of proclaiming important national events; for announcing and ushering in Sabbath and festivals and at end of Yom Kippur.

Lessons to be learned

Our forefathers lived Torah lives

By RABBI SELIG KOROLNEK

I wonder whether on Rosh Hashanah and Yom Kippur we feel a small part of that terrible sense of guilt that our grandparents felt as they gathered in their synagogues on these sacred days; they who once lived in the large cities of Lithuania and Poland, in Vienna, Budapest and Prague, and so many other places where so few live today.

The were not all saints nor were they all scholars, but they did feel that they were part of a holy people, and they knew what was required of them, especially on Yom Kippur. And although their lives were bleak and unadorned from our point of reference, they were not devoid of warmth and Jewish purpose.

I don't mean to imply that they fulfilled every mitzvah. I am merely suggesting that they knew who they were. They knew that there are things that a Jew should do, and things he must not do.

A Jew should study Torah. A Jew should honor his parents. A Jew gives tzedakah. He performs acts of chesed. A Jew is honest in business. A Jew eats kosher. He doesn't work on the Sabbath. A Jew goes to shul and davens with a minyan. A Jew observes the laws of family purity. These commandments our grandparents knew. It was their way of life.

And yet when Rosh Hashanah and Yom Kippur drew near, a sense of inadequacy would grip the Jewish community in Eastern Europe. I am told that "even the fish in the water trembled."

During these sacred days the people worried. They were worried about the magnitude of their sins. Were they worthy enough to approach G-d and seek his forgiveness? The more righteous they were, the more unworthy they felt. The greater their concentration in prayer, the more convinced they became that they were not as good as they should be.

But what of their grandchildren and great-grandchildren today — the vast majority of North American Jews? It is much more difficult for them to do teshuvah today. Not so much because Judaism is strange to them but because most people today, both Jews and Gentiles alike find it increasingly more difficult to distinguish between right and wrong.

What was wrong yesterday is considered right today. What was immoral yesterday is considered moral today. In short, there is no fear and trembling today because people no longer know that they have sinned.

Words like sin and guilt seem so out of place in our day and age. They are so irrelevant to a generation that views life in the context of doing what comes naturally. Permissiveness in all areas of life seems to be the philosophy of the day.

The following slogans tell us so much about the milieu in which we are living: "Do your own thing," "Two consenting adults," "I am entitled to my rights," "It is your value, not mine."

Indeed, it is, as if the words of the Bible have again come to life, for in the closing words of the Book of Judges we find a statement which summarized a shameful period in Jewish history: "In those days each man did that which was right in his own eyes." Unfortunately, the result of that type of society was sexual excesses, murder and war in which man killed his brother.

Are we not, to some degree witnessing a similar breakdown in society in our own day and age? We too are living at a time when each man does that which is right in his own eyes. We have set up our own code of morality that has replaced Torah morality, and we no longer see anything wrong in what we are doing. There is no longer a sense of guilt to guide and discipline our lives.

But today our moral standards have been so progressively lowered that nothing shocks us anymore. According to the latest statistics at least 50% of both men and women commit adultry during their married life.

Or consider if you will, the new rash of public announcements, even by people of note, who are giving birth to children out of wedlock. No need to hide, no need to be ashamed, what is wrong with having a baby especially if it has been a meaningful relationship?

This is the great tragedy of our generation. We no longer can distinguish between right and wrong, between morality and immorality, between G-d's holy people and the other nations of the world.

But then Yom Kippur comes — a day devoted to repentance. It reminds us that there is such a thing as guilt; that there is still something we can call sin, that G-d still awaits our return to a life rooted in morality, in discipline, in sacredness.

During Rosh Hashanah and Yom Kippur let us ask G-d's forgiveness for our waywardness. And may He give us the strength to stay on the path of righteousness.

Rabbi S. Korolnek is spiritual leader of Congregation B'nai Israel, Cambridge, Ont.

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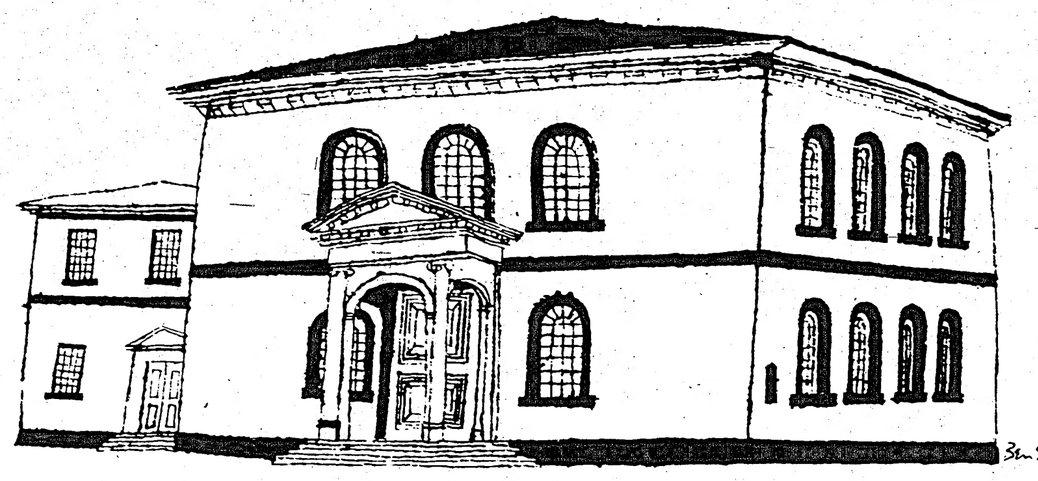
TOURO SHUL EPITOME OF GOOD TASTE

By BEATRICE LEVIN



The Touro Synagogue stands as proof that a shul does not have to be elaborate. Says Houston author Beatrice Levin: "A house of worship is enhanced by fewer distractions of the eye and mind." Newport, Rhode Island shul is regarded as architectural masterpiece.

NEWPORT, R.I. —

The landscapes and the landmarks of our childhood are those that go on appealing to us the most, and returning to those we consider loveliest gives us an assurance, a serenity, a trust in ourselves that we would otherwise not have.

I was born in Rhode Island, and on long bicycle jaunts, I often had Touro Synagogue as my objective. I recall the white walls, the Ionic columns supporting the women's gallery, the Corinthian columns that support the ceiling and the beautiful old brass lighting fixtures strung from overhead.

Perhaps one of the gravest errors Jews make is that a synagogue has to be elaborate. Quite the contrary, as Touro Synagogue stands as proof, a house of worship is enhanced by fewer distractions to the eye and mind.

In the Orthodox tradition, as we know, women sat upstairs in the gallery so as not to divert the attention of a praying man. Services in Touro Synagogue, in the delicate lovely interior with the simple uncushioned colonial Windsor chairs which now replace the more ornate benches that I remember from my childhood, seem to put the worshipper in possession of his own soul.

Who was the architect who had such good taste and foresight to design this noble building which was once the centre of a thriving Jewish community?

Peter Harrison was an 18th century merchant, but like a Renaissance man, neglected none of his many talents, including agriculture and woodcarving and architecture.

He had come to Newport in 1740 from England and is best remembered for his architectural achievements; indeed, he became one of the most noted architects of mid-18th century America. He designed King's Chapel, Boston, Christ Church, Cambridge; the Redwood Library, the Brick Market, and Touro Synagogue in Newport.

Touro Synagogue is acknowledged as his masterpiece, for Harrison's sensitivity to the Sephardic ritual responded to Jewish customs and needs. The little temple was placed diagonally on its small plot so worshippers praying before the Holy Ark would face eastward toward Jerusalem.

Though the situating of the synagogue was traditional, the result is that the structure is subtly and pleasingly isolated and insulated from the other houses on the quiet street. To one side, interestingly affecting the symmetry of the exterior, is an ell designed as a religious school for children.

Harrison evoked Jewish symbolism in his designs of the lofty synagogue with 12 Ionic columns and 12 Corinthian, representing the ancient tribes of Israel.

Rabbi Thedore Lewis, writing about Touro Synagogue, maintained there is no record of Harrison having ever billed the Jewish community for his blueprints, and Harrison's may indeed have been a labor of love.

Though he relied on symmetry, balance and ordered rhythm of Georgian design (popular in England during the reigns of the first three King Georges), there is no doubt that he incorporated features of traditional Spanish Portuguese synagogues as well.

There is strong similarity between the Sephardic Synagogue erected in Amsterdam in 1675 and the Newport synagogue, especially in seating arrangement and in the columns.

In the Jerusalem Museum, there is a reconstruction of an old Italian synagogue of about the same period, and here too one finds similarities to the Touro Synagogue.

Newport was the seat of the first Jewish community in Rhode Island and one of the earliest Hebrew congregations in America. Fifteen Spanish Portuguese Jewish families came to Newport in the spring of 1658; some say from Holland, some say from New York or Curacao in the West Indies.

Longing to live free, these families, some of whom were probably Marranos, were magnetized by the philosophy of Roger Williams who founded the colony which became Rhode Island. Having himself been banished from Puritan Massachusetts for his religious individualism, he determined that Rhode Island would not interfere with citizens' spiritual convictions.

Ideals of freedom of religion and liberty of conscience attracted Jews to this lovely seaside settlement, Newport, with its wharves and harbors and beautiful beaches.

Like other immigrants and refugees to America, the Newport Jews at first held religious services in homes or rented buildings. But the community, enlarged by both Sephardic and Ashkenazic Jews, began considering their own house of worship.

A temple would give them roots, something which they, lacking, needed to assure them that they truly belonged to Newport. A lot was purchased, and appeals were sent to established congregations as far away as London.

New York City's Congregation Shearith Israel, Reimnant of Israel, the only shul to precede the Newport congregation in the U.S., responded generously.

Writing to Congregation Mikve Israel in Curacao in 1764, the president of the Newport congregation, Aaron Lopez, revealed a pessimism and perhaps the depressed mood of the Rhode Island Jews by naming the group, "Kahal Kodesh Nephutsay Israel — 'Dispersed Ones of Israel'."

Help was forthcoming from Jamaica, Surinam, London and Curacao, and and the Newport group responded optimistically by changing the name to Yeshuat Israel — the Salvation of Israel.

From the ceiling of the synagogue hang five massive brass candelabra, old burnished brass, all dating back to the 18th century. Most interesting is the large centre candelabrum which is inscribed as the gift of Jacob Pollock, 1769, which appears to have four monk heads carved into the centre stem.

Two of the candelabra were presented by Jacob Rodrigues Rivera in the name of his son, Abraham (1765), and another was given by Napthali Hart Myers. The fifth was the gift of Aaron Lopez, 1770.

Before the Holy Ark hangs the Eternal Light, traditional symbol, and about this Ner Tamid there is a lovely story. At one time it burned with oil which was replenished when needed. Around 1882, electricity came to Newport, and the lamp was converted to electricity.

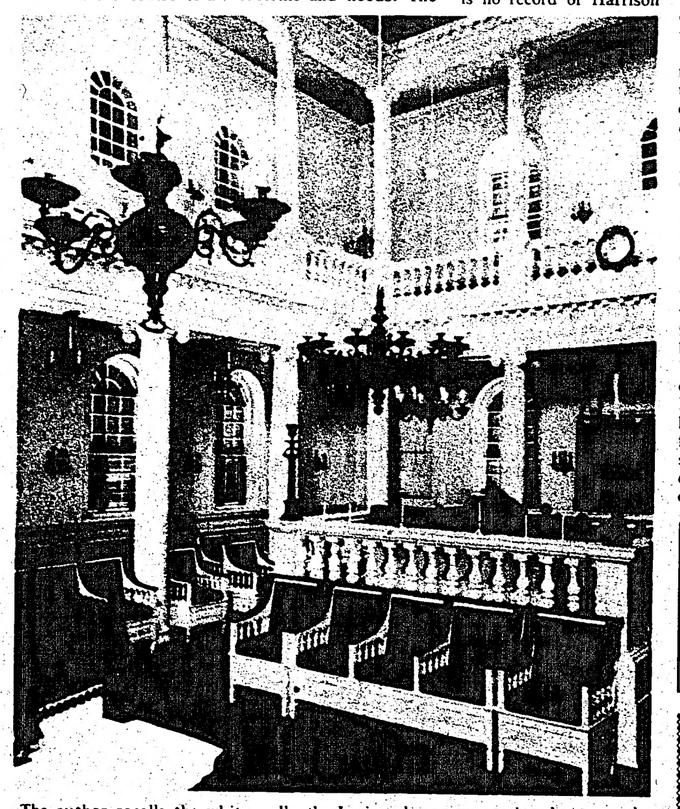
That same bulb is still burning in 1976! Electricians claim that the low wattage accounts for the long life of the bulb, but the Jews of Newport like to believe that this is another Hanukkah story.

Among the prized possessions of the synagogue is a Torah written on parchment which was presented to the Touro Synagogue in 1766 at a time when the scroll was already 200 years old.

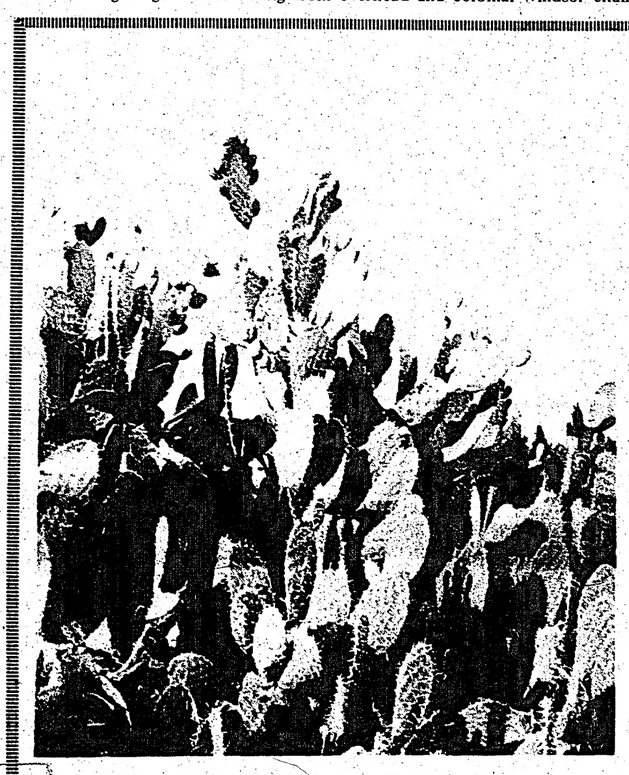
The silver ornaments crowning the scrolls are the work of a famous prerevolutionary silver craftsman, Mayer Myers. Also beautiful are the four silver breastplates hanging on the scrolls, one made in Galicia over 200 years ago, another in Germany at about the same time, and a relative newcomer, an American breastplate about 90 years old.

Above the ark is a painting of the Ten Commandments in Hebrew, long believed to be the work of Gilbert Stuart, but during the restoration of the synagogue, when the painting was cleaned, a signature was discovered: Benamin Howland, Pinx, 1828, and later old bills of the R.I. General Assembly turned up a bill which revealed that Howland had been paid 12 dollars for this painting.

The best known story connected with the synagogue is George Washington's response to a letter written him by the warden of the synagogue, Moses Seixas, in which these words were addressed to the President: "....Deprived as we heretofore have been of the invaluable rights of free citizens, we now (with a deep sense of gratitude to the Almighty dispense of all events) behold a government erected by the majesty of the people — a government, which to bigotry gives no sanction, persecution no assistance — but generously affordens to all liberty of conscience...."



The author recalls the white walls, the Ionic columns supporting the women's gallery, the Corinthian columns that support the ceiling and the beautiful old brass lighting fixtures strung from overhead and colonial Windsor chairs.



(A. Tomer photo)

Native-born Israelis are named after this prickly plant — the sabra — which grows wild throughout the country. Sabras, soft inside, are edible.

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לשנה טובה תכתבו

A HAPPY, HEALTHY
AND PROSPEROUS
NEW YEAR

SECOND SECTION

(Howard Kay photo)

For Montrealers, this is a very familiar corner. It's in the old ghetto section of the city.

around the town

By JANICE ARNOLD

NO TO JOINT OBSERVANCE

Public opinion is running about 20-to-1 against combining Yom Hashoa with Tisha B'Av in a joint observance, reports National Holocaust Committee Chairman **Aba Beer**. Congress National President Rabbi **Gunther Plaut** is among those who have rejected Israeli Prime Minister **Menachem Begin's** proposal. Various reasons cited have been: the Holocaust is a recent tragedy, its significance might be lost; the date of Yom Hashoa should remain close to Yom Ha'atzmaut, and summer is an unwise time to stage a community-wide event.

• • • •

NUREYEV DATE TO STAY

The National Ballet of Canada has apologized for inadvertently scheduling its opening performance at Place des Arts with ballet star **Rudolf Nureyev** on Sept. 21, the eve of Yom Kippur. Many members of the orchestra and subscribers, although this is not a subscribers' night, are Jewish. "I can assure you this was not done intentionally," said a spokesman for the National Ballet. Opening night tickets may be exchanged for the performances of Sept. 22, 23, and 24.

• • • •

MARCH TO JERUSALEM

The annual March to Jerusalem will be held next year on May 7 and will kick off the official week of celebration for the 30th anniversary of the state of Israel, which culminates with Yom Ha'atzmaut, May 12. The Jewish Cultural Association of Montreal, organizers of the march, asks that the community not schedule other events on this day.

• • • •

YIZKOR FUND

Rabbi **Wilfred Shuchat** of Congregation Shaar Hashomayim has created a Yizkor Fund, to help needy individuals, scholars and religious causes not presently assisted by the regular avenues. Although Yizkor, the memorial prayer, occurs four times a year, the congregation will only be contacted at Yom Kippur.

• • • •

DATE CHANGED

The biennial convention of the Canadian Sephardic Federation will take place Oct. 29 and 30 instead of Oct. 22 and 23 as previously announced. The place — Ecole Maimonide — remains unchanged.

• • • •

VETERANS CONVENTION

A chartered bus will leave the Van Horne Shopping Centre, at 8 a.m. sharp, Oct. 15, for the first national convention of the Jewish War Veterans Oct. 15-16 at the Beth Sholom Synagogue in Toronto. Members and prospective members and their wives are invited to attend. Guest speakers will include Defence Minister Barney Danson; Col. Jack Marshall, MP; Dr. Victor Goldbloom, MNA, and Abner Kushner.

• • • •

EXECUTIVE MEETING

The Eastern Regional executive meeting of Canadian Jewish Congress will take place Oct. 17, not Sept. 20, as was previously stated in the Congress bulletin. The meeting will be held in Samuel Bronfman House, at 8 p.m.

• • • •

JEWS IN QUEBEC SERIES

Congregation Shaar Hashomayim will be sponsoring a series called "Decisions: A Jew in Quebec Today" each Monday morning from mid-October to mid-November. Experts from the business, legal, social, communal and educational fields will lead discussions on how each field stands in regard to Quebec, its laws and the Jew. Further details will be soon made public.

• • • •

...about ourselves

Dr. Arnold Aberman

Montrealer Dr. **Arnold Aberman** has been made physician-in-chief of Mount Sinai Hospital in Toronto. At 33, he may be the youngest man ever to head the medical staff of a major Canadian hospital.

• • • •

Congress National Executive Vice-President **Alan Rose** is currently in Paris attending a meeting of the praesidium and steering committee of the World Conference on Soviet Jewry.

• • • •

Gershon Stav, 33, is the new national executive director of Herut of Canada, replacing **Yitzhak Ben Yaacov** who returned to Israel last spring. Stav was formerly head of Betar in Israel. On his first mission abroad, he brings with him his wife and three children.

• • • •

"Around Westmount Park," an exhibition of the photography of Westmount town planner and well-known Jewish community architect **Harry Mayerovitch** opens Sept. 14 at the Westmount Public Library, 4574 Sherbrooke St. W. The exhibit, which runs until Sept. 25, will be opened by Westmount Mayor Donald C. MacCallum.

• • • •

A representative has been chosen by Canadian Jewish Congress, for the Jewish faith in Canada, to officiate at the public Silver Jubilee Thanksgiving Service to be attended by Queen Elizabeth. The service will take place from the steps of Parliament Hill, Oct. 16. The name of the representative will be announced at the beginning of October. Meanwhile, Rabbi **Roy D. Tanenbaum** of Ottawa is the Jewish member of the organizing committee working out details for the ecumenical service.

• • • •

Three new staff members have joined the Laval Jewish Community Centre branch of the YM-YWHA & NHS. They are **Larry Kirshner**, an 18-year veteran with the Samuel Field 'Y' in New York, who becomes the new director; **Jan Roszko**, formerly with the physical education staff at the Snowdon branch, is the new director of the health and physical education services; and **Garry Fishman**, who gained experience with the B'nai B'rith Youth Organization and the 'Y' Country Camp, is now a teen and youth worker.

• • • •

We dare not surrender to fatalism, says rabbi

By RABBI HARRY KAUFMAN
President, Rabbinical Council of Canada, Quebec Region

We live in fateful times. Humanity veers perilously between catastrophic dangers and fervent hope. Canadian society has been stridently challenged by a new reality. We have become deeply concerned, anxious, apprehensive and, most of all, bewildered.

It is to times such as these that the sobering and reflective influence of the High Holidays becomes such an all pervasive necessity. They help us strike a balance between events as they are and our perception of them.

The future of all mankind urgently depends on a conscious acceptance of the rule of reason. Judaism has a hopeful message to bring to a confused world. We dare not surrender to a gloomy fatalism or cynical determinism that dulls our thinking and paralyzes our actions.

G-d has left open to man the possibility to make amends, to resolve his failings and give up his foolish ways. We can find a way out of our self-fashioned, self-imposed dilemmas and complications. Rosh Hashanah calls for an enlarged vision and profounder understanding so that we are not overwhelmed by self-serving attitudes which impede our judgment and shatter our morale.

Now, more than ever before, we must do our utmost to support and sustain the hands of those who seek justice, equity, brotherhood and reason as our major social goals.

As a united and dynamic community with undiminished faith in the G-d of our Fathers we can deal positively, creatively in solving the many serious issues confronting us.

Our synagogues, schools of learning, and the vital activities under the aegis of the Combined Jewish Appeal must continue unabated to fulfil their communal responsibilities, to help bring us out of the tunnel of politically-oriented confusion to the light of affirmative action and creative endeavor.

May the coming days of reverence bring us a revitalized spiritual attentiveness and social concern and involvement.

The Rabbinical Council of Canada, Quebec Region, express their prayers and good wishes to the Jewish Community on the advent of the New Year, 5738. May this New Year bring the blessing of peace, understanding, brotherhood and fulfilment to all mankind.

Rabbi Harry Kaufman

"Rosh Hashanah calls for an enlarged vision and profounder understanding."

The Monument National Theatre on St. Lawrence and St. Catherine was for half a century (1890 – 1940), a centre of Jewish communal activity. It was home of Jewish theatre, and Chaim Weizmann and David Ben-Gurion both spoke here.

High hopes of spring turn to autumn despair

in my view

By CHARLES LAZARUS

Mention the name Carl Goldenberg, and the image conjured is that of the quintessential Canadian; the wise, urbane sophisticate; a man who has brought great honor to his Jewish ancestry and heritage of social justice; a civil libertarian of great brilliance.

One of the great rewards of my profession is the opportunity to meet and know universally respected men such as Senator Carl Goldenberg.

Thus it was a few days ago that I took advantage of my acquaintance with the senator over a period of many years to pose a question which had been nagging me for weeks.

Please try to explain to me, I asked, how men who are known and trusted as civilized, fair-minded believers in civil liberties and human rights, leaders who are voted into power on the basis of a dedication to democracy, almost overnight can turn into cynical, self-serving figures completely estranged from their previous commitment to freedom of expression, freedom of choice, and freedom from repression.

My question to Sen. Goldenberg, in fact, was during a casual meeting in the hall of a downtown office building, on the morning that Rene Levesque's Parti Quebecois government handed down its White Paper on the forthcoming referendum, and a day before Bill 101 was voted into law.

"It's power," said the senator evenly, "simple acquisition or arrogation of power — a person gets it, and that's it."

Jacques Yvan Morin, Sen. Goldenberg went on, one of Levesque's most important lieutenants, is a "man I have known for many years as a devoted supporter of the basics of civil liberties. And now...."

Much as I don't like to believe it, I'm afraid Sen. Goldenberg is right; and we have only to go back in recent history, to Indira Gandhi and India, to see how quickly the high hopes of spring can turn into the low despair of autumn.

But the person who intrigues me most about this somersaulting by the PQ leadership is none other than Rene Levesque, who cleverly or accidentally (I'm beginning to think it's the former) projected the image of the calm, rational, decent, sensitive, fair-minded leader who would respect dissidence, if for no other reason than for its integral role in the democratic process.

Now it turns out, Levesque has become not only a man who turns his back on individual rights in favor of that classic totalitarian (left and right) rationale called "the collectivity", but as well has become a Richard Nixon reincarnate in his constant harping on the news media and political opponents as out to sabotage his great unfulfilled dreams and unfulfillable fantasies.

Rene will protect the collectivity from the plotting and counterplotting of those who, in his view, are determined to maintain their minority control of Quebec's culture and economy.

So, goes his rationale, he will make sure that only his government will control the who and how of the participation in the referendum campaign — if indeed that's what it turns out to be.

"When there is a referendum," says Levesque, "what the question will be, will be our moral responsibility. If the question isn't fair, equitable, doesn't give a chance for options to be clearly expressed, then we will bear the responsibility, we will be judged accordingly...."

In other words, as Levesque's leadership so clearly showed in the Bill 101 "debate", with brief submissions cut off and legislative debate closed, the stable door will be closed after the horse is stolen.

That power corrupts, the cliche implanted with Lord Acton's original dictum, is no surprise any more.

But when a close friend tells me that the same can happen to any person, the gentlest and most trustworthy, once they gain power, it is a possibility I cannot accept.

DIRECTORS' BOARD STRENGTHENED

The three Montreal directors who have joined the board of directors of The Canadian Jewish News have achieved a reputation for leadership in the Jewish community of the city. All three are prominent in business and industry. From left: Charles Bronfman, Jack Cummings and Rubin Zimmerman. This issue marks the first appearance of a two-section Canadian Jewish News in Montreal.

Organizations and People

These senior citizens are part of an unusual "family". They live in a group home administered by the Jewish Family Social Service Centre. The duplex is owned by Goldie Abramovitz and is on Mountain Sights Avenue.

An unusual alternative to the nursing home

By JANICE ARNOLD

Eight elderly people, a mentally-handicapped young man and an ebullient middle-aged housemother and her husband form an unusual "family" which makes its home on the upper and lower levels of a duplex on Mountain Sights Avenue.

The group home, administered by the Jewish Family Social Service Centre, was initiated last spring, and is one of the most advanced of its kind in Quebec.

Group living has proven to be a happy alternative from a nursing home for these four men and four women, all in their late 70s and 80s.

They were carefully selected through the social service departments of the centre, the Jewish General Hospital and Jewish Convalescent Hospital.

The eight are mobile and otherwise healthy except for the fact that they are no longer able to live on their own. "These people are what we call well-aged — they need some supervision but not nursing. Our aim is not only to maintain the independence of the elderly but to foster it by keeping them involved with the community, through outside interests like the Golden Age Association," said Sonia Oberman, coordinator of the home. Social worker David August is a regular visitor at the home.

The real force behind the home is Goldie Abramovitz, a jovial maternal individual seldom seen without her apron, who keeps things humming. Behind her is many years of experience as a housemother for Jewish Child Welfare, the summer camps and a six-year stint as manager of a student cafeteria in Israel serving up to 1,250 a day.

Mrs. Abramovitz owns the duplex and is paid a salary by the Ministry of Social Affairs through the Jewish Family Social Service Centre. Her "family" pays a portion of their pensions for room and board.

All of the residents have family of their own and the house is open anytime of the day to visitors.

Goldie and her husband, Jacob, provide a genuine family atmosphere.

"We're just like a family — we have fights and then make up; we have to wait for our turn in the bathroom; we each have to do our share of washing and drying dishes," said Sally Roth, one of the residents. "And the food is so good we have to tell Goldie not to feed us so much."

All meals are eaten together in the kitchen, which is kept strictly kosher. Each resident has a separate bedroom, except for two women who share a room.

David Hart, the mentally-handicapped man in his 20s, has a room to himself in the basement.

Housekeeping and laundry are done by Mrs. Abramovitz. "It's not a 24-hour-a-day job," she declares. "It's a 48-hour-a-day job."

The success of the Mountain Sights home has prompted the Jewish Family Social Service Centre to establish more group homes. The problem lies in finding the proper people to act as managers, as well as the right mix of elderly persons who can live together compatibly.

The centre has not been successful in attracting those who might be able to take one or two elderly people into their home.

"We'd like to see more young people taking up the challenge of running a group home. It could serve as a starting point for a career in the administrative side of social work.... It is also a good investment for the planning of one's own aging," said Freda Rashkovan, a resource person working with the elderly.

Jewish Library starts membership drive

[Staff] —

The Jewish Public Library is currently in the midst of a city-wide membership drive and, under the banner "Get a Friend to Join," is attempting to double its membership from 5,000 to 10,000.

Now in its 63rd year of operation, the library offers the community about 120,000 books in English, French, Hebrew and Yiddish.

It houses a children's library, a fine collection of Judaica, Jewish Canadiana, and community archives, and hosts a series of films, lectures and exhibitions throughout the year.

To fulfil the goal of its membership drive, each library member is encouraged to enrol one friend. Molly Karp, chairman of the membership committee explains: "Although we are justly proud of the accomplishments of the past, it is to the future that we must look. In order for the library to grow, the membership must grow as well."

Mrs. Karp believes that the membership of the library is a reflection of the community itself. Because of this belief, she was very surprised to discover that few prominent community members are affiliated with the library.

"Although the image of the library is rapidly changing," she said, "it is unfortunate that so many people still have the false impression that the library has books only in Yiddish."

Initially it was solely a Yiddish library, founded in 1914 to satisfy the cultural needs of newly-arrived Jewish immigrants. With Hebrew writer Reuven Brainin as its first president, the library provided Montreal Jewry with exceptional cultural events including readings and lectures by Sholom Aleichem, Morris Rosenfeld, Mani Leib, A.M. Klein, Irving Layton, to name but a few.

In the early years, the library was plagued with problems of inadequate facilities and financial crises. It has, nevertheless, grown to be one of the finest Jewish public libraries in North America.

During times of great uncertainty, says the library's director, Paul Trepman, Jewish knowledge and scholarship seem to flourish most. He sees the Jewish Public Library as a focal point for Jewish creativity in Canada.

The sudden growth of Jewish studies programs in CEGEPs and universities in the Montreal area has already made the library an invaluable source of research material for Jewish and non-Jewish students alike.

'We seek justice, assistance'

By BEN MILNER
National President,
Herut of Canada

As we approach the New Year the majority of Jews are assembled in synagogues praying for everything that will bring about happiness and peace.

Unlike the majority of religious people, such as the Roman Catholics who have holy places in Jerusalem but who face the Vatican when praying, and unlike the Moslems who likewise have religious places in Jerusalem but who face Mecca when praying, we are the only nation whose religion is based on a total belief that our survival depends on the survival of Jerusalem. This is the reason why, when we pray, we face Jerusalem, as has always been our tradition.

On this Holy Day, we will be more united than we have ever been during the past 2,000 years, as the entire Jewish community from all over the world, in Israel as well as in the Diaspora, has been profoundly affected by the recent change of government in Israel.

Mr. Begin, as prime minister, brings to world Jewry an additional dimension in Jewish leadership destined to unite the divisions prevalent in our Jewish cultural society. His moral principles and religious convictions will no doubt provide some Jews throughout the world a new and meaningful sense of Jewish awareness and understanding.

Our rights to survive as a people and maintain control over the state of Israel is a divine command which is eternal and must be realized by all Jews in order for us to bring about true peace and security.

With the incoming New Year we are giving ourselves 'din cheshbon' for the past, but as far as the future is concerned, I regret to comment that I believe that history is repeating itself. Unfortunately, I can visualize a striking resemblance in the years that preceded World War II with today's events — thought different in nature.

Is not a similar situation arising to an extremely dangerous climax today as arose during 1938 and 1939? Only at that time the focal point to distract the attention of the governments from the real dangers was kosher meat whereas now the PLO is the focal point distracting the governments from the horrors ahead.

It is now time for the world to take seriously the fact that the Soviet Union is now spending a staggering $140 billion yearly for sophisticated weaponry and that this poses an extreme danger: the eradication of mankind from the face of the earth.

We Jews believe that there will come a time when a lion and a lamb can take shelter together and when all humans will live in harmony and in peace. However, when a great power proclaims her principles — whereby she is the lion who can live in peace with the lamb, provided that, now and then, she needs a new lamb — this denotes a clear deception which brings about the terrifying question "who will be the next lamb?"

After 2,000 years, the Jewish people can say with pride to our friends that we do not want any guarantees for Israel nor do we need their soldiers to protect us. All we're asking is for justice and assistance for a democratic system to survive. Now that we are masters of our own destiny and with the help of our God our destiny is a clear one.

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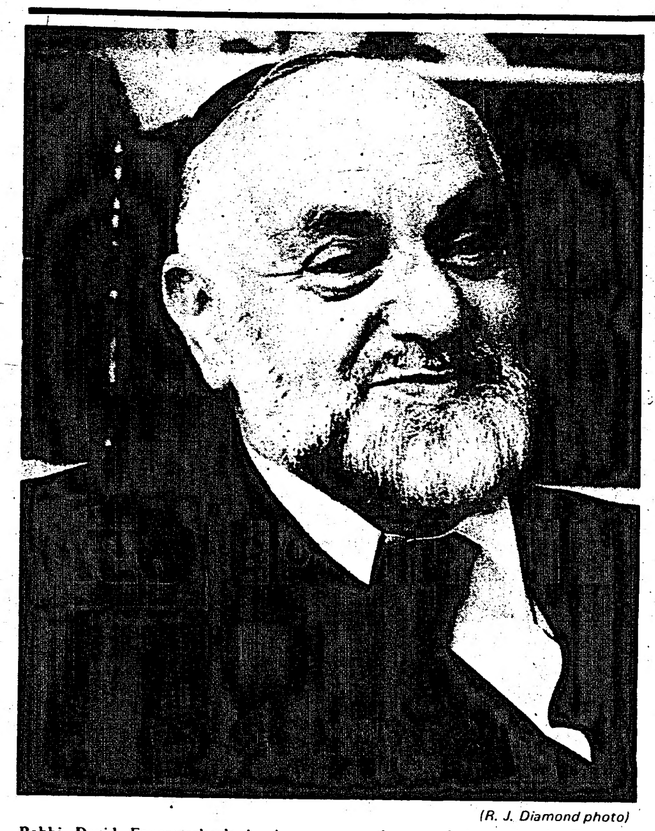

(R. J. Diamond photo)

Rabbi David Feuerwerker's book was recently awarded a prize in France.

Accidental discovery led to a major book

By MEL SOLMAN

For Rabbi David Feuerwerker, 30 years of relentless historical research began with an accidental discovery. In 1940 he happened to find a book in an abandoned French village near the Maginot Line while serving as a soldier in the French army.

The book — **The Entrance of the Israelites into French Society** — was published in 1886. Its author was Joseph Leman, a Jewish convert to Catholicism, who had mutilated a number of historical documents to suggest that the Jews of France had simply "bought" their way into French society from the period of the Revolution onward. Rabbi Feuerwerker learned that it was the only text on the subject, was widely quoted in academic circles and treated as an "authoritative" work for decades after its publication. The long and painstaking struggle by French Jews for civil and human rights was largely unknown.

Rabbi Feuerwerker decided that he himself would have to write a history of the emancipation of French Jews with the utmost scientific precision so as to refute the myths perpetrated by Leman's work.

After the war was over, he began to sift through the first of thousands of original documents in France, Switzerland, Austria and England, often in dust-laden public archives. Now, more than 30 years later, his efforts have been rewarded. Not only has his book **The Emancipation of the Jews of France** finally been published in Paris — L'Academie Francaise recently awarded Rabbi Feuerwerker its prestigious Broquette-Gonin prize for history, the first Canadian to be so honored.

In a recent interview, Rabbi Feuerwerker explained that his 800-page work on the emancipation of French Jews is fundamentally a study of the inviolability of human rights and a lesson for everyone — that you do not improve the condition of one sector of the population by denying human rights to other sectors.

The book appears, he said, at a time when the world has turned against the state of Israel "with slanderous accusations which seem inconceivable after the Holocaust. But history itself teaches us dramatically that each progressive movement of a society has a need to be defended for a long time. And that may be one of the purposes of the book."

Rabbi Feuerwerker believes that there has been a sharp retreat from the late 18th century ideals of human rights described in his book. He considers the actions of the United Nations and the compliance of countries with the Arab boycott of Israel to be flagrant violations of human rights for the sake of economic gain.

Rabbi Feuerwerker, now 64, was born in Geneva, Switzerland the son of a rabbi. He was educated in Paris and ordained by the Rabbinical College of Paris in 1937. After France surrendered to Germany in 1940, he became a French Resistance fighter and was decorated with both the Croix de Guerre and the Legion of Honor. Before he came to Canada 11 years ago, he was a professor at the Sorbonne.

Since 1966, Rabbi Feuerwerker has taught at the University of Montreal, where he founded a department of Jewish Studies. He is also a member of the Montreal Beth Din and Va'ad Ha'ir.

He is currently working on other books, one of which is a study of the Talmud.

A strong Israel will discourage war, Spector says

"When shots are being fired and blood is shed, people rush to buy Israel Bonds; but in periods of relative calm, we are not moved to stand with our brethren in Israel as we respond in emergencies. The sad truth is that monies invested in peacetime can be instrumental in preventing wars."

This was the analysis presented by Norman Spector, newly-appointed Montreal chairman of State of Israel Bonds, in urging awareness and a conscientious response from the community, during the traditional period of introspection of the High Holy Days.

"No one knows how long Israel must wait for peace," observed Spector, "but, an economically strong Israel will discourage war. Israel's enemies will not go into battle, knowing they are going to lose; they will only attack if they think Israel is discouraged and weak.

"Your investment in Israel Bonds will immediately provide strength and will also influence the governments of Canada the United States and other free countries to have confidence in Israel and extend credits and loans. We cannot expect these governments to continue their support if we are not ready to provide our support."

In 1976, in spite of inflation, strikes, problems and difficulties, Bonds helped Israel reduce the gap in her balance of payment deficit from $4 billion to $3.2 billion, and increase Israel's exports by over $600 million, continuing the rate of doubling itself every four years since the establishment of the state 29 years ago.

"Every Jewish family must share in the fullest measure in the Israel Bond program, as guardians of Israel, by easing strains on her economy and providing an instrument for peace and expressing their identity and interdependence with Israel," said Spector.

"On behalf of the executive and staff of the Montreal Israel Bond Organization, may I wish you and yours a happy and healthy New Year 5738."

Norman Spector, Bonds chairman, urges fellow Montrealers to support Israel's pressing social needs.

U.S. refrains from criticizing PLO

WASHINGTON [JTA] — The State Department has refrained from any criticism of the latest resolution adopted by the 55-member Palestine Liberation Organization Central Council which condemned "all of the United States and Zionist manoeuvres," again rejected UN Security Council Resolution 242 and called for "increasing our continuous armed struggle against Zionist occupation."

At the same time, President Carter continued to voice optimism about chances for peace in the Middle East and affirmed that any country which "proved to be intransigent or an obstacle" to such progress would suffer "the condemnation of the rest of the world."

The PLO resolution, adopted at the council meeting in Damascus, reiterated "that the Palestinian cause is the crux of the Middle East conflict and warns against giving credence to imperialist and Zionist promises and that it is impossible to achieve a just and lasting peace but on the basis of securing the rights of our people."

In addition, the resolution appealed "to the Arab nations on both official and popular levels to live up to national responsibility and confront the plot forged by those powers that are the enemy of our people, such as Zionist and American imperialism, and to extricate themselves from the confines of hesitation into confrontation."

According to reports from Damascus, the resolution was adopted unanimously at the end of the council's two-day meeting.

'A happy, healthy peaceful year'

By JOE AIN, President
Allied Jewish Community Services

We extend greetings and best wishes to all members of the Jewish community of Montreal.

May the year 5738 be a healthy and happy one for you and your family and may it bring peace to the state of Israel.

As a Jewish community, we shall continue to dedicate ourselves to the enhancement of Jewish life and the well-being of our people in the years ahead.

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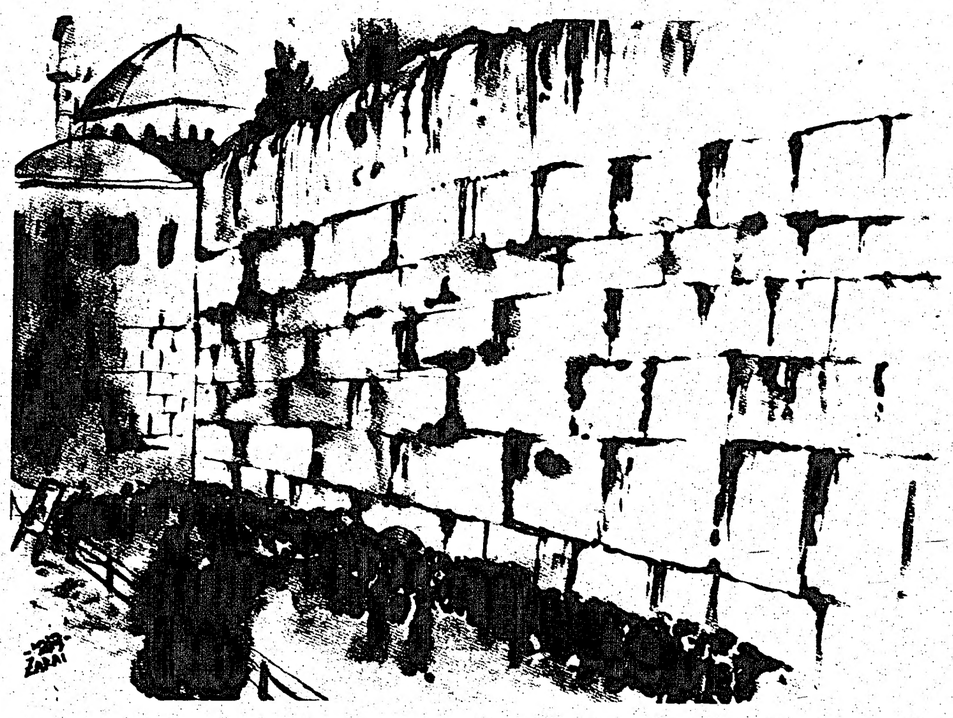

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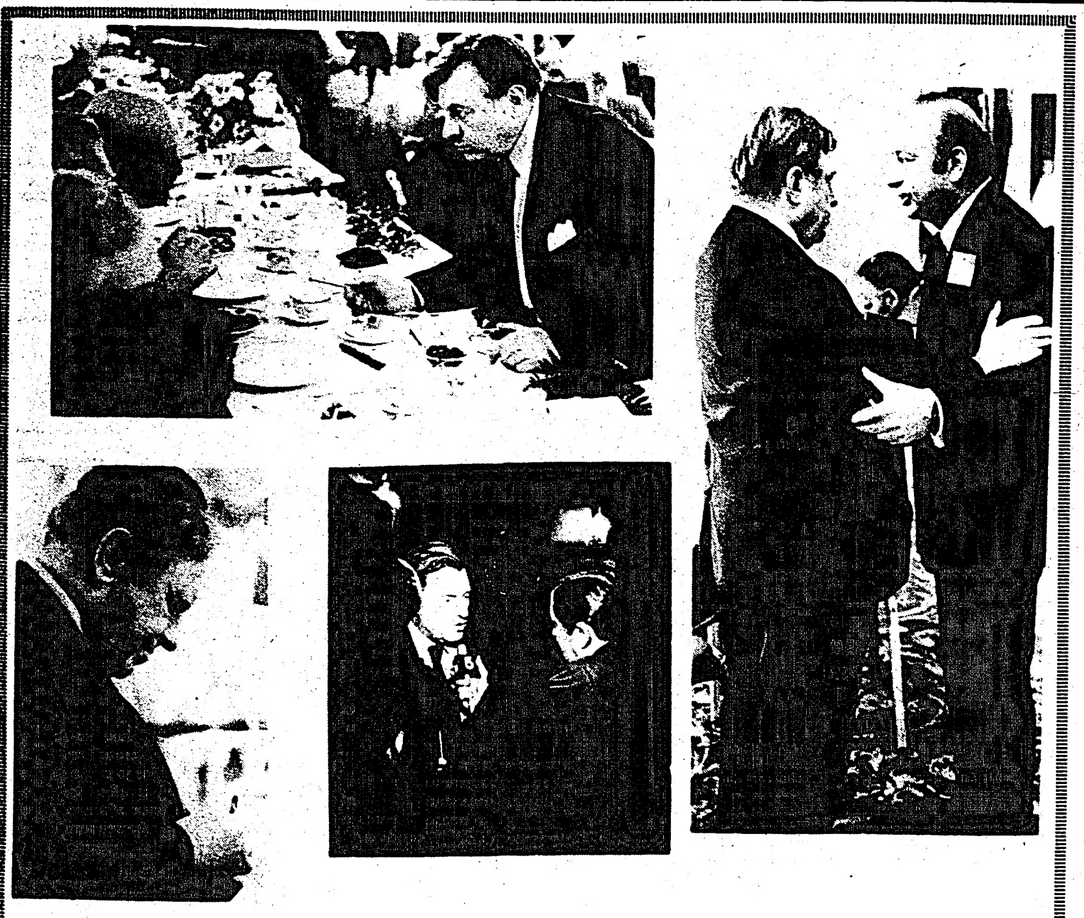

THE MANY FACES OF TEDDY

(Religious News Service photo)

Looking more like a candidate running for election in New York than visiting speaker at a United Jewish Appeal luncheon, Teddy Kollek, the popular mayor of Jerusalem, stole the show, on and off the dias, in New York as above photo sequence shows.

At Mount Sinai Hospital

Chest disease program is outstanding success

By JANICE ARNOLD

Mount Sinai Hospital's respiratory awareness program (RAP) is five years old this year. Unique in North America, it began as an educational project to bring to the public's attention the high incidence of chronic obstructive chest diseases — asthma, emphysema and bronchitis — conditions which cannot be cured, but if found in the early stages can be halted.

During this time Mount Sinai has tested over 200,000 Quebecers in shopping centres, schools, Man and His World, and anywhere people congregate. The simple one-minute test involves breathing into a tube connected to a machine which instantly monitors the lung capacity.

An outstanding 20% of the population has been found to have early signs of breathing abnormalities which indicates chest disease in another 15 or 20 years if treatment is not received immediately.

This percentage was so unexpectedly high it has had the net effect of totally changing the direction of the 68-year-old hospital in Ste. Agathe des Monts.

Mount Sinai was built in 1909 and served as a Laurentian retreat for tuberculosis patients who then had to spend long stretches in isolation. It was one of the first hospitals in the province to introduce TB screening. Quebec was the only province where an active TB victim was not legally required to be hospitalized.

Today about a third of the 105 beds are occupied by TB patients. With the introduction of antibiotics the incidence of TB has been greatly reduced and, up until two years ago, Mount Sinai concerned itself mainly with "respiratory cripples", those in the advanced stages of chest disease.

Mount Sinai falls into the class of "intermediate" hospital as opposed to a general hospital, which treats the immediate symptoms, or a chronic hospital whose basic task is to keep those beyond medical treatment as comfortable as possible.

"With the discovery of so many people with breathing abnormalities through the RAP program the whole staff at Mount Sinai has had to readjust its thinking to helping people who are seemingly healthy," said Ronald Groszman, administrative co-ordinator of the Mount Sinai Montreal office. His father, Dr. Michael Groszman, director of professional services, was one of the founders of the RAP program.

Persons with early signs of chest disease do not look or feel unwell. There is no single factor that causes chest disease. Heavy smoking, pollution, obesity, stress and a sedentary life — a combination of these can contribute to the development of chest disease in some people.

"The amazing thing was that there was no common denominator among the 20%. We did find that women were as likely to show signs of breathing abnormalities as men," said Groszman.

About half of those told they had signs of early chest disease sought help, which Mount Sinai considers an encouraging response, seeing as the program is totally voluntary.

Being unprepared to handle that number of cases necessitated the opening of a Montreal office on Cote des Neiges several years ago which houses one of the most advanced laboratories in Canada. The available laboratories in Montreal could not cope with the flood of tests from the RAP program, at one point creating a six-month backlog.

The office also serves as a clinic for Mount Sinai physicians to follow up the "abnormals".

As the program continued to grow and more abnormals were found, the health organization management program was initiated a year and a half ago. The program brings those with early signs to Ste. Agathe for four days of testing. The extensive testing will give a more accurate picture of the person's condition, which would take months to receive in the city.

About one-quarter of those told they had breathing abnormalities have volunteered to spend the four days in the Laurentians, staying in bungalows just outside the hospital.

Chemotherapy to reduce the chance of catching an infectious disease (of particular danger to abnormals because even a cold can damage the lungs) and exercise therapy to promote deeper breathing are the two most important treatments administered. The services of a social worker are also available.

Space-age equipment such as the Medspect, developed by NASA for testing its astronauts, have been acquired by Mount Sinai. This machine measures the amount of oxygen in the blood by a breathing test. By the old method, blood was taken from an artery — a much more painful and time-consuming process.

Highly sophisticated labs have been developed and old equipment is being put to new uses. All who participate in the four-day testing are followed up at clinics in Montreal or wherever they live.

"Chronic obstructive chest disease cannot be cured or reversed," said Groszman. "It is increasing and it affects all of us in the money spent in tax dollars on welfare and hospital beds. If we can stop it at the stage we find it in, we have done our job."

SWEET TASTE OF SUCCESS

The office of the general chairman of the 1977 Combined Jewish Appeal and Israel Emergency Fund is piled high with chocolate bars — but he doesn't have a weight problem.

Martin Levine likes Hershey "Log" chocolate bars and hands them out to all visitors — not for their caloric content but because he likes the initials LOG which he interprets to mean "Level of Giving."

So, when a visitor arrives to chat about the appeal, Levine whips open a desk drawer and hands the surprised visitor a Log chocolate bar and reminds him that the "campaign's success hinges on Log...Level of Giving."

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Super talented trumpeter Al Hirt will be in town on September 7th. He'll make his appearance at the Place des Arts, at 8:30 p.m. for benefit concert.

'King of Trumpeters' giving benefit concert

entertainment

By THOMAS SCHNURMACHER

Jazz and Dixieland fans in Montreal will have an opportunity of hearing in person, for the first time, the "King of the Trumpeters," Al Hirt, who will be appearing at Place des Arts in a benefit concert, Sept. 7, at 8:30.

Described as "one of the finest trumpet players in the world today," Hirt, who is known to have a great sense of humor, adds "with the possible exception of the angel Gabriel."

Hirt has filled concert halls and nightclubs all over the United States, has sold four gold records and earned countless awards, including a Grammy, Artist of the Year, a Billboard Disc Jockey Award and a Cashbox D.J. Award.

As a child, Hirt's father Alois, a former policeman, and his mother encouraged young Al's love of music. They sacrificed a great deal to give him the best training and education possible. He attended the Cincinnati Conservatory of Music to gain the background which permitted him to go from a wild atmosphere of a Bourbon Street nightclub to the concert stage with the New Orleans Symphony Orchestra.

Hirt, by the way, owns his own club in New Orleans which is a mecca for jazz fans from all over North America.

Hirt is married to former Montrealer, Lydia Balandowich, and they have eight children. The great trumpet master has always had a deep concern for the handicapped and that is the reason for his 3,000-mile trip to Montreal. He is bringing along five musicians for a "one-night stand."

The Al Hirt Benefit Concert is being sponsored by three organizations working for the mentally handicapped: The Miriam Home & School, Child Care and Child Development Centres, Inc. and the West Island Adaptation Services Inc.

Among the patrons for the concert are Premier Rene Levesque, Minister of Social Affairs Denis Lazure, federal Minister of Health and Welfare Marc Lalonde, federal Minister of Indian and Northern Affairs Warren Allmand, and Dr. Victor Goldbloom, former Quebec minister of municipal affairs and the environment.

He developed the techniques to help culturally handicapped adolescents in Jewish state

By MEL SOLMAN

Sporting a long white beard and huge beret, Reuven Feuerstein reminds you of a 19th century Impressionist painter. He is, however, the director of the Canadian Hadassah-WIZO Research Institute in Jerusalem and has been the chief psychologist of Youth Aliyah for the past 25 years.

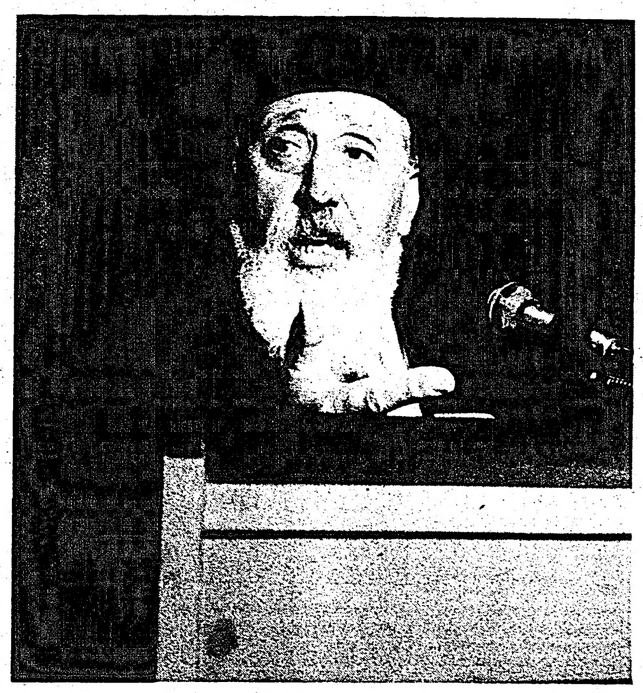
At an all-day seminar held in Montreal recently, Feuerstein discussed the special techniques he has developed to help culturally handicapped adolescents in Israel.

In a private interview given earlier, he emphasized the importance of distinguishing between cultural differences and cultural deprivation.

"Most adolescents coming to Israel from non-Western societies," he said, "adjust, in time, to the new living conditions. Culturally deprived individuals, on the other hand, do not even have the learning skills to adapt to any society. They need to learn how to learn."

Their difficulties do not arise from genetic or physiological reasons. Culturally deprived adolescents, whether from Europe or North Africa, have never acquired the vital cultural skills necessary to organize their thoughts and perceptions.

These adolescents, says Feuerstein, often cannot discriminate between horizontal and vertical, or right and left. In essence, he notes, they cannot organize perceptual data to solve their everyday problems.



Reuven Feuerstein — chief psychologist for Youth Aliyah since 1952.

"While these adolescents appear to be retarded, they merely have failed to learn the necessary cultural skills required to cope with their environment."

Feuerstein and his Israeli colleagues have managed to develop a method of assessing the hidden intelligence and true potential of culturally deprived children.

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The unique feature of Feuerstein's work is that it caters to adolescents. The widely-held belief till now has been that backward children, who have reached adolescence, are beyond help. Feuerstein's research strongly contradicts that belief and has aroused keen interest throughout the world.

In addition to his duties in Israel, he is currently serving as consultant to the J.F. Kennedy Centre for Research on Education and Human Development, Washington D.C.; George Peabody College for Teachers, Nashville, Tenn.; Teachers' College, Columbia University, N.Y., and the Ontario Institute for Studies in Education, Toronto.

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Food

bon appetit

The Cookie Nook is mouth-watering nibbler's delight

By MARCIA KRETZMER

JERUSALEM —
What could be nicer than home-baked cookies? Some people might say: home-baked cookies you haven't had to bake yourself. Particularly if the money you pay for them goes to a good cause.

This formula seems to have gone over very well in one of the Johannesburg, South Africa, branches of WIZO, which organized 15 women into baking, packing and delivering presentation selections of cookies for the High Holidays — all proceeds to Israel.

The bakers, who call themselves The Cookie Nook, operate all year round, and if last year's success is anything to go by — when they made $1,800 at the yom tovim alone, matching it with a similar amount during the rest of the year — they should do very well this year as well.

My sister-in-law Natalie (those are her Romany Creams in the recipes below) wrote to tell me about The Cookie Nook and the impressive organization behind it: there is a selection of over 20 delicious and elegant cookies and confections, including meringues, shortbread, cherry-coconut macaroons, chocolate and peppermint cookies, fudge and florentines.

And they come in a choice of useful gift-packaging: handsome glass jars, stainless steel serving dishes, or round, colorful platters that can double as small trays — all bound with flamboyant satin bows.

Packaging and delivery is done on a roster basis, and then whole rooms are ruled out-of-bounds to the families of Cookie Nook organizers, as fully-extended dining tables, and all other available surfaces, including the floor, become quickly taken up with a dazzling array of festive-looking trays of dainties.

The Cookie Nook also sends out a pamphlet containing recipes for a selection of its products. Here is a selection — and even if you have to bake them yourself, rather than having them delivered to your door in style, they are guaranteed to add a festive note to your Rosh Hashanah entertaining.

Romany Creams
1 cup butter or margarine
1 cup sugar
2 cups flour
1 1/2 cups coconut
1 tsp. baking powder
3 tblsps. cocoa mixed with 1/2 cup boiling water
filling:
1 large bar plain chocolate melted with
1 scant tblsp. butter or margarine and
1 tsp. vanilla essence

1. cream butter or margarine and sugar, then add dry ingredients. Add cocoa, and mix well. Drop teaspoonful of mixture on to greased cookie sheet. Bake in preheated oven at 350° for 10–15 mins.
2. when biscuits are quite cold sandwich together with filling

* * * * * * * * * *

Coffee Meringues
1 egg white
1 cup castor sugar
2 tsps. instant coffee powder
2 tblsps. boiling water
1/2 tsp. baking powder
1/2 tsp. cream of tartar

1. whisk egg white till stiff, add sugar, baking powder, cream of tartar, and coffee dissolved in boiling water
2. beat well again, then drop teaspoonful of mixture on to cookie sheet lined with ungreased paper. Bake at 200° for 1 hr., then switch oven off and leave for 1 hr.

* * * * * * * * * *

Crunchies
1 cup butter or margarine
1 large tblsp. honey or maple syrup
1 cup shredded, unsweetened coconut
1 tsp. baking soda
1 cup sugar
1 1/2 cups plain or wholewheat flour
2 cups oats

1. melt first two ingredients together in pan, and add baking soda
2. in a mixing bowl, combine dry ingredients and add melted mixture, stirring well
3. press into a greased brownie pan and bake for about 30 mins. in preheated oven at 350°, until golden-brown. Cut into squares while hot, and remove from pan when completely cold.

* * * * * * * * * *

Orange Cookies
1 cup butter or margarine
1 cup sugar
1 egg
1 tblsp. grated orange rind
1 tblsp. orange juice
2 1/2 cups sifted flour
1/2 tsp. baking powder

1. cream butter or margarine, adding sugar gradually, then beat in egg, orange rind and juice. Sift flour and baking powder together, and stir in gradually
2. roll out dough into long sausage shapes and refrigerate for at least 1 hr. When chilled, cut into rounds and bake on ungreased cookie sheet in preheated oven for 10 mins. at 375°. When cookies have cooled they may be decorated with a piped rosette of orange-flavored icing

* * * * * * * * * *

L'Shana Tova Tikatevu!
copyright Marcia Kretzmer, 1977

Fear expressed over the spread of neo-Nazism

By JOSEPH POLAKOFF

WASHINGTON [JTA] —
Concern over the spread of neo-Nazism in West Germany reached the White House when the mayor of West Berlin, Dietrich Stobbe, paid a courtesy call on President Carter recently.

Vice President Walter Mondale, who joined in the meeting, raised the question of growing ultra-right extremism that former German chancellor Willy Brandt had dealt with recently in a letter to Chancellor Helmut Schmidt.

The Berlin mayor said he responded that left-wing extremists in Germany are "the main problem just now, but Brandt warned the German people of the danger on the other end of the political spectrum."

Brandt, he added, "wrote the letter to make clear the German people should look at both sides," Stobbe said. "That's my personal opinion, too."

The mayor observed that in West Berlin there is a "small, but totally controlled" National Party of Germany (NDP) whose members are forbidden to hold meetings. There are far more left-wing extremists, he said, "with a certain anti-Israel feeling which concerns me a lot and gives me sorrow."

Later, when the JTA raised the matter at the daily White House news briefing, Presidential News Secretary Jody Powell replied he was "sure the president and the mayor share abhorrence of anything like" the revival of Hitlerism.

Brandt's letter became public knowledge at a time many Germans have expressed sympathy in public for the Nazi war criminal Herbert Kappler, who escaped from an Italian prison hospital with the aid of his wife and, according to authoritative sources in Europe, with the aid of former Nazis, prison and border personnel.

The German government has said it cannot legally extradite Kappler to Italy and has helped keep him from public view at a hideaway in West Germany.

Montrealer John Freeman was recently in Jerusalem where he visited ultra-Orthodox Mea Shearim district, and photographed two yeshiva bochers who urged him to take this photograph. Youngsters are 8 or 9.

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Wine output is up but Israelis drink less

By BEATRICE LEVIN

HOUSTON, Texas —

"L'Chaim" is the traditional toast "To life" said over Israeli wines and alcohol around the world.

In Israel, wine-making dates back to Bible times when there may have been as many as 70 different kinds of wine made. When Moses sent the Children of Israel into Canaan, the Bible says it was "the time of the first-ripe grapes."

The Hebrews came "to the brook of Eschcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff." This symbol of two men carrying grapes on a staff has become the tourist logo of Israel. Wine and grapes were among the major inducements of the Israelis to go to Canaan.

Vineyards were common in ancient Judah. Wine became part of ceremonies, perhaps because water was hard to find and when it was available it was murky, or bitter, or tasted bad.

With the dispersion of the Jews and the conquest of the country by Mohammedans, vine culture practically disappeared. For more than 1,500 years, only a small quantity of wine was bottled, and that was solely for religious use.

The Israeli wine industry was revived about 1882, thanks to Baron Edmond de Rothschild, who built the first modern wineries at Rishon-le-Zion and Zichron Yaakov. The baron was one of the owners of Chateau Mouton-Rothschild. He brought to Israel the French winery experts who taught new settlers how to grow and ferment wine.

For many years, the wines that came to Passover tables were as heavy and sweet as some cough syrups. Among elderly Jews, these sugary Concord and Malaga type wines, guaranteed to induce a cure for insomnia, are still popular. However, wine drinkers are demanding drier, more sophisticated wines, and over the years, Israeli wine-makers recognized this trend.

The rich vineyards of the Samaria district are nearly all planted on what was once sandy desert wasteland. Rishon-le-Zion, Zichron Yaakov, Gedera and Nes-Ziona are the chief centres of viticulture.

Since the Mediterranean sunshine glows golden most of the year and the soil conditions are excellent, the grapes have a gorgeous fragrance. Rishon-le-Zion, with modern wine-making machinery and glazed concrete storage tanks for millions of gallons, produces a wide variety of European-type wines. At one time, the labels were imitations of European wine, but now Israel, having signed the Madrid International Wine Convention, agreed to give wines Hebrew names.

Among the scintillating dry wines is a dry Burgundy, Adom Atic, and a dry, light-bodied, white Rhine wine, Hock. Two Carmel wine-makers, returning from extensive studies in the wine regions of France, brought back new techniques and improvements. Carmel's array of brandies, liqueurs, sparkling wines, fortified wines and table wines is extensive. Everyone's favorite seems to be Chateau Rishon Vin Blanc and the President's Sparkling Wine, a fine substitute for the more expensive French champagne.

For everyday, the Avdat red is a Beaujolais-type wine. Chateau Rishon Vin Rouge of Israel is moderately sweet, red from the Alicante grape. There are excellent white, dry wines under the label of Patron, made by Friedman-Tnuva, and in the sparkling wine department, Karl Netter is also good. The Eliaz winery has a Tokay type comparable to Hungarian wine.

Israelis, like Jews everywhere, seem to prefer eating to drinking. The low alcohol consumption in Israel concerns the government. Wine production constantly increases, from around 18,000 tons in the 1950s to about 70,000 tons in the '70s. Israel urges the people to drink more: "Wine makes food taste better," and "A little brandy makes you merrier" are signs in restaurants.

ישראל
ISRAEL

Wine is inexpensive in Israel. Since the food tends to be monotonous, a bottle of wine enhances a meal. If you plan a picnic or are going to be a guest for dinner in Israel, you can buy a bottle of wine in a grocery store. Coffee houses or kiosks will sell a bottle.

In recent years, some American Jews have made a fad of selecting wines and collecting examples of the fine products of the world's vineyards. The biggest market for Israel wines is still the United States (50% of all wine exported), with England and Canada in second and third place.

Karl Netter, a pioneer Jewish vintner of the 19th century, supplies an excellent brandy from Israel. Israeli vodka is similar to the Polish product, with what one writer suggests is "a hint of buffalo grass" on the tongue. Israelis also started to market "Scotch whiskey" blended from a base imported from Scotland and produced according to the instructions of the Scotch supplier.

"Jews drink," comments Rabbi Rudolph Adler of Orlando, Fla., who participated in some alcoholic research projects, "there's no doubt about that. There is an emphasis on family life in the Jewish religion. If someone has problems, he turns to another member of his family and not to the bottle."

The research, conducted by the Sociology Department of Florida Technological University, reports the first survey of Jewish alcoholism in two decades. Results reveal that alcoholism strikes only 0.5% of American Jews, compared with a rate of 7.1% of all Americans."

The study attributed the low rate (one of every 200 Jews is an alcoholic, compared to one in 14 in the general population) among Jews to solidarity of the Jewish community, close family ties and the fact that wine is a religious symbol and is offered even to toddlers at festival meals. What alcoholism there is among Jews is traced either to a breakdown in family life or a turning away from religion.

At a Florida alcoholic treatment centre, Jewish patients reported alienation from one or both parents, and 75% had little or no involvement with religion.

The story is told of an Israeli vintner who insisted on tasting every kind of wine he sold. When he consulted a doctor about his loss of hearing, the doctor suggested that too much wine might be causing deafness. "Quit that wine-tasting," the doctor warned.

For a month, the vintner gave up sampling his merchandise. Then temptation proved too great, and he resumed his wine-tasting. This time he became deaf and had to get a hearing aid. When the doctor saw him, he reprimanded the patient, "Didn't I tell you to give up wine?"

"Sure," the old vintner shrugged, "but believe me, doctor, nothing I heard was worth one good glass of wine."

Fear Carter weakening on PLO

NEW YORK [JTA] —

The Conference of Presidents of Major American Jewish Organizations has expressed "deep apprehensions" to President Carter that he is weakening the United States stand on the Palestine Liberation Organization.

This was conveyed to the president in a letter from Rabbi Alexander Schindler, chairman of the presidents conference, during a White House meeting, according to Yehuda Hellman, executive director of the conference.

Hellman said that only the president, Schindler and himself were at the meeting which was off the record and undisclosed to the press.

Schindler told the JTA that the press was not notified because the presidents conference wanted to keep the issue low-keyed and was principally interested in letting the administration know how the Jewish community felt on the PLO issue.

Schindler said he had expressed similar views to Undersecretary of State Philip Habib 10 days earlier.

Carter did not read the letter in the presence of the two conference officials during what Hellman described as a "brief meeting." He said the president only stated he would give it his fullest consideration.

The letter, which was signed by Schindler and obtained through independent sources, noted that the United States, since Sept. 1, 1975 has had a commitment not to deal with the PLO unless it recognizes Israel's right to exist and accepts United Nations Security Council Resolutions 242 and 338.

But Schindler said that Carter, in his recent press conference in Plains, Ga., seemed to be backing away from this commitment.

"We were concerned that your recent remarks in Plains to the effect if the Palestinians should say we recognize 242 in its entirety but think the Palestinians have additional status other than just refugees, that would suit us okay, may represent a reversal of long-standing government policy," Schindler wrote.

"The statement appears to be imply that the PLO will no longer be required to accept Israel's right to exist as an essential condition of American recognition. Equally troubling is the seeming willingness to permit the PLO to modify the terms of Resolution 242 in accepting it."

The letter stressed that such a policy "would represent a discouraging retreat from earlier commitments and from your own administration's earlier policy. The basic concept of Resolution 242 is the establishment of a just and lasting peace in the Middle East through agreement between the states concerned.

"The PLO is not a state; it does not, in our judgment, represent the Arabs of the West Bank; it was not a party to the original Geneva conference called under Resolution 338. For the PLO to simply 'recognize 242,' therefore, is not enough."

The letter was written and given to Carter before the presidents conference officials were aware that the PLO Central Council meeting in Damascus again rejected Resolution 242 and called for "continuous armed struggle against Zionist occupation."

Schindler also stressed in his letter that "as your administration has previously indicated, there can be no greater peril to America's interest in a stable and peaceful Middle East — nor a more direct peril to Israel's survival — than to hand over the West Bank and Gaza territories to the most radical element in the area. Any American flirtation with the PLO would lead inevitably, we fear, to just such a dangerous result."

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Artificial insemination is ruled not adultery

TEL AVIV [JTA] —

The Haifa Rabbinical Court has ruled that artificial insemination with sperm from an anonymous donor is not adultery if the woman's husband had consented in writing for the procedure to take place.

The same court had ruled a few years ago that a woman was committing adultery by receiving artificial insemination unless the donor was her husband.

The new ruling involved a divorce case in which the husband claimed his wife had committed adultery by having a child through artificial insemination. He said that since the child was not his he should not have to support the child.

The court ruled that his wife did not commit adultery since he had consented to the procedure after he found out that he was sterile and ordered him to pay $500 a year for the upkeep of the child.

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Reform rabbis arrive at historic decision

NEW YORK [JCNS] —

It was truly an historic moment, but lightning did not flash nor was there a clap of thunder as the Reform rabbinate of America took the final step along a road that began early in the 18th century, led through the period of the Reformation, and came to an end in a hotel in the Catskills.

The rabbis formally and unequivocally dropped and buried a tenet that has long been discredited by them and kept only in the breach by their great majority — against Jewish nationhood and the restoration of the Jewish homeland.

They voted officially to join a Zionist organization that has been set up within Reform Jewry's ranks; to seek affiliation to the American Zionist Federation, and to elect delegates to the World Zionist Congress scheduled for February in Jerusalem.

And to show how far the Reform movement has really gone along this road, it chose a name which, when boiled down to its acronym, spells "ARZA" — "land", as Israel is affectionately known throughout Zionism. The name is the Association of Reform Zionists of America.

Whether or not ARZA will be able to elect delegates for the Congress is moot; the Zionist regulations, it is understood, call for an organization to be one year old before it is eligible to have the representatives at the quadrennial meeting.

It must be added quickly that the American Reform Movement has had an official tie with Zionism — through its membership in the World Union for Progressive Judaism which obtained affiliation to the World Zionist Organization last year. This did not give it standing, however, in the American Federation — standing it will now get through ARZA, which also has been approved unanimously by the trustees of the Union of American Hebrew Congregations, the congregational arm of Reform Judaism.

That the Reform movement has played an outstanding role in American and world Zionism can be seen merely by recalling Rabbi Abba Hillel Silver who was one of the architects of the state of Israel, and Rabbi Stephen S. Wise whose Zionism was among the first on the American continent.

There have been others, too. The late Rabbi Max Nussbaum, like Rabbis Silver and Wise, was a president of the Zionist Organization of America. Rabbi James G. Heller was president and Rabbis Ezra Zevi Spicehandler and Jacob J. Weinstein were vice-presidents of the Labor Zionist Organization of America, now the Labor Zionist Alliance.

Rabbi Samuel Wohl was chairman of the League for Labor Israel and Rabbi Leon Kronish is the current chairman of the Israel Histadrut Foundation.

The late Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, was one of the three organizers of the Conference of Presidents of Major American Jewish Organizations, and his successor at the UAHC, Rabbi Alexander Schindler, is chairman of the Presidents' Conference.

Rabbi Herbert Friedman was, for a number of years, executive vice-president of the UJA, and Rabbi Philip S. Bernstein was the chairman of the American Israel Public Affairs Committee.

Rabbis Leon Feuer, Richard G. Hirsch, Alexander Schindler and Abba Hillel Silver served on the World Zionist executive.

These are not only the rabbis who have served Zionism.

One of the most active people within American Zionism is Rabbi David Polish whose ideological platform for the movement in the United States is now before the members of the American Zionist Federation.

He has written a paperback on the subject — **Renew Our Days: The Zionist Issue in Reform Judaism** — published by the World Zionist Organization in co-operation with the World Union for Progressive Judaism.

In it he traces the course of Zionism and nationalism in general within the Reform movement from its very beginnings, and how hostility to a Jewish state came about.

The tremendous influence the Emancipation had on Reform, "heralding a new age through secular learning, modern culture, and science, cannot be underestimated," Rabbi Polish writes. It was considered to be "the prelude to the liberation of the Jews." That it was no such thing is hindsight, of course. The law in France, for example, granted citizenship to all non-Catholics — except the Jews.

Jewish rights were being infringed everywhere, yet Reform turned a blind eye to this, persisting in the interpretation of Judaism as strictly a religion without national ties, roots or memories.

In 1897, for example, the executive committee of the German Rabbinical Assembly protested against the World Zionist Organization's Basle Program by stating that "the efforts of the so-called Zionists to erect in Palestine a Jewish national state run counter to Judaism's Messianic hopes, as expressed in scripture and later religious sources.

"Judaism," they stated, "imposes on its followers strict devotion to the country to which they belong, although Jews may aid agricultural settlements in Palestine."

In America, the famous "Pittsburgh Platform" was adopted in 1885 by the Reform rabbinate, into the Central Conference of American Rabbis, which buried it completely at its recent convention.

The "Pittsburgh Platform" cast Reform adrift from all Mosaic laws, including dietary and stated that "we consider ourselves no longer a nation but a religious community, and therefore we expect neither a return to Palestine" nor restoration of priestly rites or religious laws.

The CCAR was established in 1889 by Rabbi Isaac Mayer Wise, who also established the UAHC and the Hebrew Union College and who remained an anti-Zionist throughout, although there was somewhat of an easing of his position towards the end of his life.

But there were already Zionists within the movement, among them Rabbi Gustav Gottheil of Temple Emanu-El of New York, and, later, his son, Richard, who wrote **The Aims of Zionism.**

But such voices as those who saw in the destruction of the Second Temple "divine intent" to "send the members of the Jewish nations in the true knowledge and worship of God" were the loudest. Hebrew, it was ruled, must take a poor second place in Reform prayerbooks.

By 1937, with the clouds of war hanging over Europe and the hand of Hitler already upon Germany's Jews, the movement away from anti-Zionism began to make itself felt, and the 1937 convention of the CCAR found Rabbi Felix Levy the first Zionist to occupy the convention chair. The convention adopted the Columbus Platform which nullified the Pittsburgh statement.

"In the rehabilitation of Palestine," it said, "the land hallowed by memories and hopes, we behold the promise of a new life for many of our brethren. We affirm the obligations of all Jewry to aid in its upbuilding of a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a centre of Jewish culture and spiritual life."

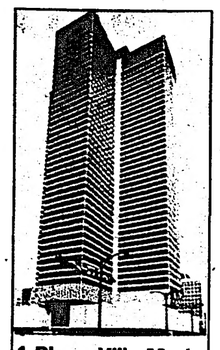
There was — a "Jewish homeland". Revelation was restored to the liturgy, Hebrew was put on an equal footing with the "vernacular." Only five of the 110 delegates present recorded a negative vote. Only a small fragment of the classical anti-Zionists remained after World War II.

When the trend in Reform towards Zionism was unmistakable, Lessing Rodenwald, the multi-millionaire, established the anti-Zionist American Council for Judaism, but this had a negative effect so far as the council was concerned: it forced the CCAR and the UAHC to take an unequivocal stand on peoplehood and Jewish unity, with the CCAR resolving that there was "no essential incompatibility between Reform Judaism and Zionism" and urged the council to go out of business.

It didn't, and had some influence, through its rabbinical members, or in some congregations, but it went into decline following the establishment of the state of Israel, and the Six Day War spelled its doom. Its shrunken corpus still operates and its press releases still appear from time to time, but it is no longer looked upon even as a minor irritant on the Zionist body politic.

The battle for the establishment of the state of Israel found Reform Judaism in it with both feet, and two of its greatest leaders, Rabbi Silver and Rabbi Stephen Wise, in the forefront of the fight.

Now Reform has a Zionist identity all its own — ARZA — and the Conservatives are building their own Zionist structure, too — "Tikat Zion".



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(IPPA photo)

The Tel Aviv Wax Museum intends to put a statue of Shimon Peres, leader of Israel's Opposition, on display. Peres is pictured above posing for the Tel Aviv Wax Museum's sculptor, Moshe Markovitz.

Friends of the family and admiring readers of the works of Mr. Louis Rosenberg are invited to be present at the unveiling of a memorial on the grave of

ETTIE ROSENBERG

the wife of Mr. Louis Rosenberg, on Sunday, Sept. 11, 1977 at 12 noon, on the House of Life of the Farband Labor Zionist Order, de la Savanne Road, Montreal. Rabbi Solomon Frank will officiate.

The sad occasion is an opportunity to meet with Mr. Rosenberg, to console him in his sorrow and to reassert appreciation of the man, the scholar and the dedicated servant of Jewry. Friends will wish to bring this ceremony to the attention of all other interested persons.

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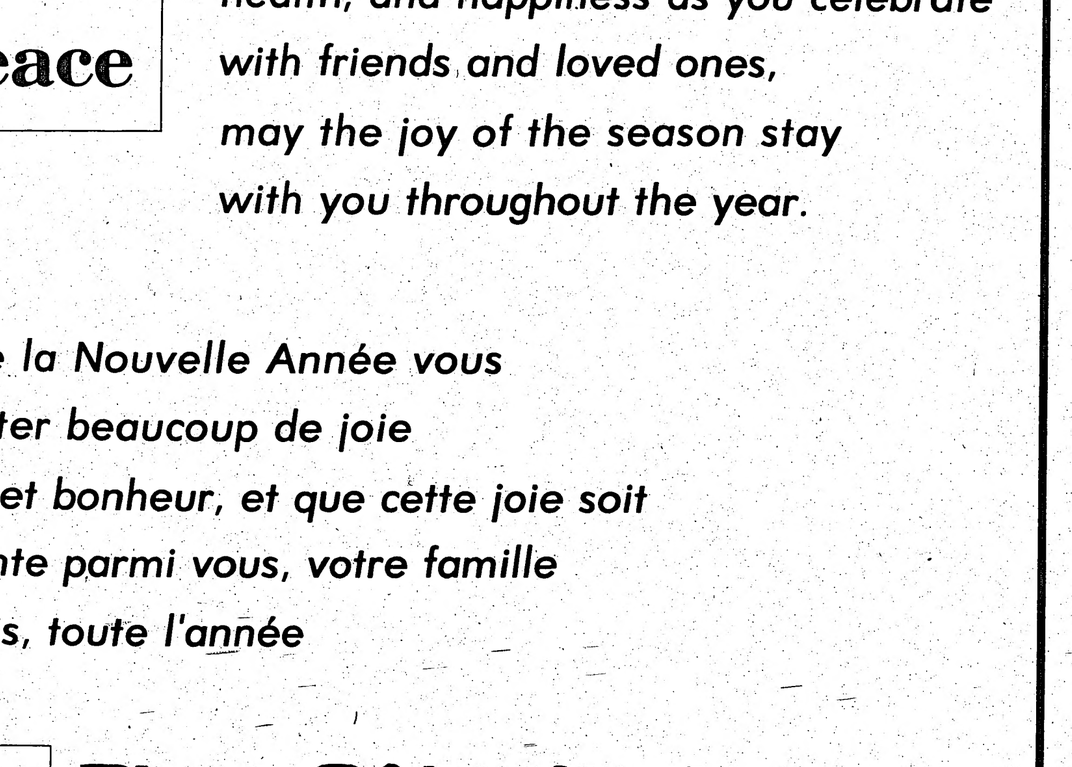
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Peace

May the New Year bring contentment, health, and happiness as you celebrate with friends and loved ones, may the joy of the season stay with you throughout the year.

Puisse la Nouvelle Année vous apporter beaucoup de joie sante et bonheur, et que cette joie soit présente parmi vous, votre famille et amis, toute l'année

Plaza Côte des Neiges
Côte des Neiges Road, between Van Horne and Jean Talon.

(Religious News Service photo)

Like hundreds around the world, this Jerusalem cantor leads High Holy Day services ushering in New Year 5738.

Holy Days show way to a better humanity

By RABBI BENJAMIN HAUER
President, Board of Jewish Ministers Of Greater Montreal

For Jews the world over, Rosh Hashanah, celebrated this year on Tuesday and Wednesday, Sept. 13 and 14, marks the beginning of a special season. These days initiate the annual period of repentance, known in Jewish tradition as the "10 days of teshuva". They conclude on Yom Kippur.

The power of repentance is hailed as G-d's great and gracious gift to man. "Teshuva" properly translated means to turn, to change, to return from the evil of yesterday to a new and better today and tomorrow. This sentiment is best expressed in the Holy Days prayer: "For thou, O Lord, doth not desire the death of the sinner, but only his return from evil ways, so that he may live."

Yet, we are witnessing today, not a desire to return, but an urge to overturn. Instead of trying to improve and correct the wrongs and the mistakes of the past, there is a nihilistic urge to rebel, to destroy, to annihilate.

There were rebels in the past as well. The Bible abounds with stories about revolutionary idealists. They too rebelled against the status quo. But they also had a clear blueprint to substitute for the old order. Rebelling against idolatry and its accompanying cruelty, they urged men to change, to improve, to turn away from evil. Never did they seek to overturn man, or to destroy him.

Not so today. The frustrated and disenchanted are out to destroy the 'establishment' without saying what they offer in place of it. Instead of returning they seek to overturn until there is nothing left but anarchy and lawlessness.

Rosh Hashanah helps the Jew to put matters in their proper perspective. His New Year reminds him of the creation of the world. It is a day of remembering the past. A past in which faith in G-d, man and the world were predominant. The liturgy of these Holy Days is replete with this overriding theme. Thus are we stimulated to use our past creatively. To return sensibly and gracefully.

Ever so often, men resent and renounce their past. They even make of their negation a dominant philosophy in their lives. History is full of social, political and cultural upheavals and conflicts, which are comparable to the tidal floods, earthquakes and volcanic eruptions in nature. Such a time is even now upon us. There is much uncertainty and confusion in contemporary life as a consequence of our unwillingness or inability to face our past with adequate wisdom and insight. Uncertain of our past, we are confused about our present and are thus alienated from ourselves.

In such periods of stress and disruption, Rosh Hashanah compels us to face the past consciously and to evaluate and select from it that which is just, precious and humane. These Holy Days force us to return to our redemptive role which invests every individual with high and inalienable dignity.

This selectiveness in our return to the past is crucial. For, there is much in that which we hail as our cultured past which is damaging and destructive, which does not help us in our search for ways to return to a just society, but rather disposes us to be content with our urge to overturn and to destroy.

Culture! The men who built the crematoria, the concentration camps, the gas ovens and the poisoned showers, these architects of inhumanity, they were not ignorant beasts. They were men of culture. When they went home at night they read Goethe, and they played Bach. Yes, these were men of knowledge and culture, but not the knowledge and culture of faith, justice and humanity.

We must be selective in our remembrance of the classics as well. We must forget Cicero, who wrote: "What is the use of being kind to a poor man?" Or Seneca, who said it was unworthy of the wise to feel pain at the misfortune of others. We must also ignore Aristotle who believed that some men are born to be ruled, and even Plato, who urged men to feel contempt for slaves.

When we look at the palaces of the past, those marvellous castles, we must also visit the dungeons underneath, where a suffering humanity spilled out its guts.

In all these literary and architectural monuments of the cultural past of man,

Rabbi Benjamin Hauer

there was lacking one major ingredient — reverence for human life. They show no hunger for righteousness. They did not help create a better world for mankind.

Rosh Hashanah prompts us to return to that holy culture which is connected to humanity, to reverence for human life which states: "And ye shall live by them" and not die, kill, or hurt because of them. These Holy Days show the way to a better humanity, a life of decency, a just and peaceful society. They proclaim a message of faith to all the world, that men are brothers, that they can be free, and that this world can still achieve existence on a higher, nobler plane than man has ever known before; if they will only learn "to unite in one human fellowship to do G-d's will with sincerity and fullness of heart" (High Holy Days prayers).

Treblinka was the site of heroic resistance to Nazism

By JANICE ARNOLD

Before the Holocaust, Treblinka was a small, relatively unknown railroad station about 50 miles northeast of Warsaw. It was one of the smaller death camps, but by war's end 800,000 Jews had perished within its confines, making it second only to Auschwitz.

Treblinka was also the site of one of the most heroic feats of Jewish resistance to Nazism. On Aug. 2, 1943, a shot was heard from the Jewish barracks which signalled the beginning of a revolt that had been meticulously planned for a year by a handful of prisoners.

One of these men was Samuel Rajzman. Today, at 75, he lives on a quiet tree-lined street in Montreal, but the memory of what happened 34 years ago is still too bitter for him to talk about.

Rajzman was taken to Treblinka from his hometown of Warsaw on Yom Kippur 1942, unaware of the horror that awaited him there. Of the 700 or 800 Jews who were aboard the cattle car that day, Rajzman was the only one to survive.

Just before he was about to enter the gas chamber, the "Jewish head" of the camp, an engineer named Galewski whom Rajzman had known of in Warsaw, singled him out and told the commander that Rajzman could serve as a translator. In the year that he was in Treblinka, Rajzman did only one translation — his main task was to polish the glasses stolen from the thousands of victims.

Rajzman, one of the oldest in the camp, was saved for a more important purpose — to join the half dozen men who had begun to plot the destruction of Treblinka. Against almost impossible odds — 735 Nazi guards and one killer dog to 700 sick and starved prisoners — they fashioned weapons from bits of garbage for the day of insurrection.

A mold of the keyhole of the camp arsenal from bootwax was taken and for four months the men worked to make a duplicate. One of thse was a man named Oscar Strawczynski who lived in Montreal until his death several years ago.

"In the Warsaw Ghetto it was still possible to hope to receive weapons and get some kind of support from the outside. But we, in Treblinka, had to depend entirely upon ourselves. That was why our plan of action was worked out entirely in the direction of destroying the camp..."

The suddent suicide of their leader, Dr. Julian Chorozyski, a former captain in the Polish army, demoralized the underground group, which had now grown to four units of 12 men each. The revolt, originally set for April, 1943, was delayed for four months.

The actual revolt lasted only 11 minutes. The strategy of each unit was to kill the guards, urge as many prisoners as possible to join in, set fire to the camp, and keep moving toward the forest that surrounded the camp 400 yards away. The revolt was set at the exact time the cattle cars with thousands of Jews arrived at the camp that day.

About 180 prisoners escaped into the forest; 1,100 Jews and 20 Germans and Ukrainians were killed. For four days the Nazis hunted down the escapees, who wandered through the swampy unknown woods. About 35 of the 180 are believed to have escaped death. Rajzman was one of the few of the 50 revolt leaders to survive.

"In my heart I didn't feel we would succeed. It really was a miracle. The whole idea of the revolt was once and for all to put that death factory out of business...where tens of thousands of Jews were killed everyday. It had to cease existing — that was our goal."

Rajzman lived for one year in the forest, kept alive by a Christian Pole, Edward Galasz, who risked his life bringing Rajzman food and allowing him shelter in his barn at night. During the time Rajzman lived in the hope of going to Warsaw to find his daughter.

His daughter, along with the 70 other members of his family, including his wife, two brothers and a sister, were murdered in one day months before.

Rajzman's account of Treblinka, recorded in Yuri Suhl's **They Fought Back** and Michael Elkin's **Forged in Fury**, was used as evidence at the hearing of the U.S. House Committee on Foreign Affairs on the punishment of war criminals in 1946.

After the war Rajzman was sent as a Polish witness to the Nuremberg trials. Three times during the '60s he testified at trials in Germany of Treblinka guards, 12 of whom were caught. His most recent testimony was at the trial of Franz Stangl, commandant of Treblinka, in 1965.

Rajzman worked as personnel director of the Jewish Central Committee in Munich following the war. He moved to France and then to Montreal in 1950.

Prof. Howard Roiter of the University of Montreal, in his book **Voices of the Holocaust**, calls Rajzman a man who has "seen the abyss; yet he continues to be a warm, considerate and altruistic human being. He has served as a major source of inspiration for me."

Rajzman says younger Jews do not feel the same about the Holocaust.

"When I went to Israel in 1967, I placed an ad in a newspaper saying that anyone who was interested in knowing about Treblinka should meet me at such a restaurant between certain hours. In three days only one person showed up, and he was a personal friend. When I was testifying in Germany hundreds of German students there wanted to know more.

"Unfortunately, even the Jewish people didn't know about the Holocaust. And the new generations know nothing."

Some melodies date back to time of giving of the Torah

Religious music has always enriched Judaic culture

By JACOB BELLER

There is an opinion that the melodies of various prayers, and the piyuttim (poetry) go back to the time of the giving of the Torah. At the crossing of the Red Sea, Moses and the children of Israel sang the first song Oz Yoshir.

The prophets concluded, "joy and gladness shall be found therein, thanksgiving and the voice of melody." Music was indispensable to life in biblical times.

Folk song is made evident in the Bible in Psalm 137. "By the rivers of Babylon, there we sat down, yea, we wept...And our tormentors asked of us mirth: 'Sing us one of the songs of Zion.'"

At the time of the first Temple the music of the Temple liturgy was highly developed and advanced. Pinchas Minkowsky reminds us that the vocal music of the Temple was in the choral form known as antiphonal consisting of alternating responsive parts.

One soloist would recite "Tzadik adonai b'chol drachav (Righteous is the Lord in all His ways)" and the others would respond "V'chessid b'chol maassav (...And gracious in all His deeds)" accompanied by harps and other musical instruments. The priests would begin the service with the "Song of the Day".

No exact history exists of the music of the Temple. What is known is that when the Jews were driven to Rome and Babylon after the destruction of the Second Temple they took with them styles of sacred music.

In the age of the Talmud, religious music was highly appraised. Commenting on the passage in the Psalms, "Zmiroth hayuli chokotecha (The song has become my law)" the Talmud says in the Tractate Megilla page 32: "Whoever reads the scriptures without a melody and the Talmud without a tune removes the meaning of what he reads."

The so-called traditional "basic" style of sacred song was created by the masses in the countries where they lived under the influence of European music. These would include such pieces as **Barchu, Magen, Avraham Aleinu, Hamelech** of the High Holy Days services.

The school of Kabbalists under the guidance of Isaac Luria (Ari) produced a number of beautiful songs and hymns, enriching to a great extent the literature of Jewish devotional folk music. The **Lekha Dodi** of Solomon Alkabets, for example, heard in synagogues during the Friday night service, has been set to many different tunes.

Prayers and piyuttim (poetry) were likewise written and composed by unknown authors. They were intoned to various chants. Many of these still serve as table songs (zemirot) on the Sabbath and at the Passover seder and other holidays.

Jews were dispersed to the four corners of the world and multiple musical folk traditions arose, reflecting the divergent conditions of life in the scattered communities. The most vigorous centres of Jewish folksong growth were the areas where Jews enjoyed the least personal freedom.

Jewish folksongs appeared in the segregated ghetto. Where Jews settled and were able to develop some sort of home culture, they produced special and individual folk expression, in idiomatic language, or in poetry.

Hazzanut, the interpretation of prayers, songs and piyuttim (poetry) goes back to the period of the Middle Ages. There were hazzanim who created texts for piyuttim (poetry) done in various forms and with music.

Among them were Eliezer Hakalir who lived in the 10th century. He enriched the liturgy with a number of pieces such as **Yotzer, Kinoth** (Lamentations) **S'licha** (Forgiveness) **Pizmon** (Psalm).

Later there was Meir ben Isaac, who died in the city of Worms in 1060, who was the author of **Akdamoth** (Prelude) recited on Shavuoth. The greatest scholar Rashi called him "colleague and teacher."

There were also Joseph ben Nachman, who was cantor in the city of Wurzburg; Joseph ben Jacob Alkali, who was a cantor in Sicily; Mordecai ben Shabbatai, Irzchak Moshe, Isaac Sa'ud, who lived in the 12th century in the Spanish city of Toledo, and Mosheh Hazakkan (Moses the Aged), who lived in London in the 13th century.

There was a rivalry that went on between the style of Spain and that of Germany. If there was a shortage of music it was borrowed from non-Jewish sources. If this was not adequate the payetannim (poets) began to create their own improvizations.

In the 16th century the Italian Jewish poet-composer Solomon de Rossi (known as Ebreo), who was court poet and singer at the court of the Prince of Mantus from 1587 to 1628, began to compose songs and music for Jewish prayers.

Pictured above are four young members of an Eastern Europe synagogue choir, 1900.

In the time of Moses Mendelssohn, cantors began to recite their prayers with the accompaniment of choirs which aroused protests from the puois. It was the Viennese cantor Salomon Sulzer who established hazzanut on a solid base.

He was the creator of the synagogue music of today. His compositions circulated throughout the entire world of Jewry. He died at the age of 86 and is regarded as the founder of modern hazzanut.

It was in the 19th century that hazzanut reached its epogee and its greatest blossoming period. Poland was then the world centre of hazzanut. The level of the profession was raised by academically-trained cantors and by thoroughly schooled theoreticians who developed their skill to the highest degree.

The Yiddish theatre had just begun, and the Jews enjoyed to the full the hearty niggun of the cantors. Thousands of Jews would fill the synagogues to enjoy a choice selection of the cantorial art.

The Chassidim were not enthusiasts of modern hazzanut but this does not mean that they had no understanding or feel of religious melody.

The Baal Shem Tov, Nachman Bratzlover, and other well known Chassidic rebbes were believers of the passage: "Avdu eth Adonai Bisimcha (Serve the Lord with joy)" and "Ba'u l'fanav b'ran'nah (To come before Him with song)".

To express that joy and inspiration in the prayers especially at the table of the rebbe, dozens of hands would link in a ceremonial dance in the form of a circle. The cantorial melodies with their professional subtleties did not fit into the Chassidic way of things.

The Chassidic rebbes, therefore, created their own musical measures. Every Chassidic dynasty had its own composition and its own tunes — the Lubavitcher, the Bobover, the Sadigerer, and the Roptchizer.

Outstanding among the Chassidic composers was the Modzicer Rebbe. The story is told about him that while he was undergoing surgery at the hand of the famed Prof. Israels in Berlin, lying on the operating table, he composed one of his finest compositions, still sung by the Modzicer Chassidim.

It is a fact that the well known chalutz song **Havah Nagilah**, which is generally sung to the accompaniment of a horah and has been transformed and adapted in the United States and Canada to jazz called Nagila, is a Chassidic tune which the Sadigerer Chassidim brought with them to Palestine.

According to his book **The History of Hebrew Oriental Melodies**, Prof. Zvi Idelsohn says that the Sadigerer Chassidim brought this tune to Palestine in the year 1915. Idelsohn transcribed it to musical notes in 1918 when he wanted to use it for a popular concert and it occured to him that this would be appropriate.

He immediately improvised Hebrew words for the music and the song so seized the fancy of the audience that the next day all of Jerusalem was singing it. It spread through the Holy Land like wildfire and eventually, as we know, became an American hit tune.

Despite intermarriage, divorce, singles rank low in priorities

By JANICE ARNOLD

Single? Jewish? Don't know where to go?

You're not alone.

According to a study done by Joseph Yam, published by Canadian Jewish Congress in 1974, the proportion of Jewish singles — whether divorced or never married — over the age of 15 in Canada was slightly higher than the national average.

For females, 36.5% were unmarried in the Jewish community, while 36% of all Canadian females were not married. Among Jewish males 36.6% were not married as compared to 35% for all Canadian males.

Yam explained the higher percentage of never-marrieds by the fact that Jews first marry at a later age than average. The higher proportion of divorced Jews may be the result of social attitude, Yam observed.

The somewhat smaller proportion of widowed persons is a result of the lower mortality rate among Jews.

Although no provincial breakdown or more recent figures than the 1971 census are available, it is safe to say that the number of unmarried Jews in Montreal today would not be lower.

And yet singles, of any age or status, remain low on the priorities of communal and religious institutions in Montreal, despite the threat of intermarriage and the greater acceptability of divorce.

As a result, programing for singles lies largely in the hands of a few veteran singles and a number of semi-professional groups which organize parties and dances for profit. Given the mercurial nature of the single person, groups have come and gone over the years. Some of the ones in existence today are offshoots of bygone groups.

The most startling feature of the Montreal Jewish singles world is the lack of knowledge of what groups do exist. Even members of a Jewish singles group may not know of other similar groups. This could be because 10 years ago "there was nothing for singles" and time is needed to grow accustomed to anything different.

For the very young, there are always the traditional meeting places — B'nai B'rith Youth Organization, Hillel, Chabad House — and for most that is all that is needed. For the old, there is the Golden Age Association, but as one spokesman there said "none of our programing is specifically directed at singles. It's a sticky, messy area we don't want to get into."

At the Snowdon YM-YWHA the Roaring 20s — a singles group, as the name would imply, for those in their 20s — is led by Debbie Pinsky and organizes dances and gatherings publicized through a mailing list. The Roaring 20s, however, does not meet during the summer.

Other 'Y' singles groups have not enjoyed the same success. The Organization for Singles (aged 25-40) stopped meeting in March, after only getting started in the fall of 1976. The Davis 'Y' had two groups, one for the college-aged and one for older singles, that folded a couple of years ago due to lack of attendance.

Ellen Sands at the Snowdon branch led a four-week workshop called Jewish Lifestyles for Single Adults this spring for those in their late 20s and early 30s. The group of 15 came to the workshop not to socialize though, Ms Sands pointed out, but to keep in touch with Jewish traditions they might lose not being with a family. The program will start again this fall.

The only synagogue organizing a singles group is Congregation Beth-El in Town of Mount Royal. Led by Lily Katofsky of the United Synagogue, Eastern Canada Region, the group is known as Mature Singles and is directed at persons over 45.

Beginning earlier this year, activities have included dinners, guest speakers and theatre trips. But like most groups in this age bracket, women far outnumber men. Of the 20 persons who showed up at the last function, four were men. The group will try again in the fall.

B'nai B'rith is eager to meet the needs of singles. There is a Montreal singles chapter that was formed seven years ago and has about 45 members in the 40-60 age group. It holds three or four functions a month and is interested in finding new members, said President Pauline Friedman, and would like to integrate any widowed, divorced or never-married person back into society.

There are also two chapters for single women only, Cum Laude, for older working women, and a new chapter, Ms, for the young single woman, headed by Freda Appel.

Fayla Vinebaum, president of the Montreal B'nai B'rith Women's Council, said B'nai B'rith is trying to form more young singles chapters — either one coed chapter or two separate chapters — with programing geared in any direction.

The Chai Society, another non-profit group, is dormant during the summer. It meets once a month for a dance or lecture usually in the Shaar Hashomayim. Its 30 members are 40 to 60 and mainly from the business world. The Chai Society was begun by President Doreen Levy two years ago for divorced and widowed persons. Membership is by invitation only.

'Most startling fact is lack of knowledge of which groups exist'

One of the most successful groups in terms of attracting and keeping members is the S Group. Two years old, the group has about 100 members in the 35-55 age range. The group has maintained a slightly exclusive image, but Co-President Joe Baumholz pointed out the "S" does not stand for "snob".

To become a member one must first be invited to two functions. An application with recommendations by three members is then submitted.

There is one restriction though. No woman member is allowed to join until she has a male counterpart; in this way the S Group avoids the sex imbalance that has ruined other groups in that age category.

The S Group has at least three functions a week of a social, cultural or recreational nature. They meet at a different restaurant each week, have a party at one of the member's homes every month, a discussion and debate each month, and folkdancing, tennis and golf subdivisions.

Most of their meetings are held at the Port Royal or in public schools.

Baumholz, active in many community organizations especially the Labor Zionist movement, attributes the S. Group's contented membership — mainly professionals — to patterning itself after typical organizational structures.

Everyone has a job to do with numerous committees available to choose from. Programing is based on a survey taken of members. Consequently participation is very high and, Baumholz has figured out, about 6% of members get married each year. Sonia Levy is the other co-president.

The Westmount-Hampstead Chapter of the One-Parent Family Association of Canada, while open to non-Jews, is "99%" Jewish. Under a federal charter, the group is open to widowed, separated, divorced or never-married parents. The one-year-old chapter has over 125 members and will no doubt grow, since one in every six Jewish families is headed by one parent.

The chapter has a general meeting in Temple Emanu-El with guest speakers and a party every month. Activities with the children are also organized.

The Jewish Single Graduate Association, more commonly known as the Grad Group, grew out of Hillel over three years ago and today has about 285 members, all university graduates under 35.

Six activities a month — camping, dining out, theatre trips, parties and sports primarily — are featured. Oneg Shabbats are held frequently.

President Melvyn Niederhoffer said the group welcomes new members and new ideas for programing. More recently the Grad Group has tried to move into the area of community-minded projects which include programing for the elderly and a multicultural committee to foster better relations between Ashkenazim and Sephardim.

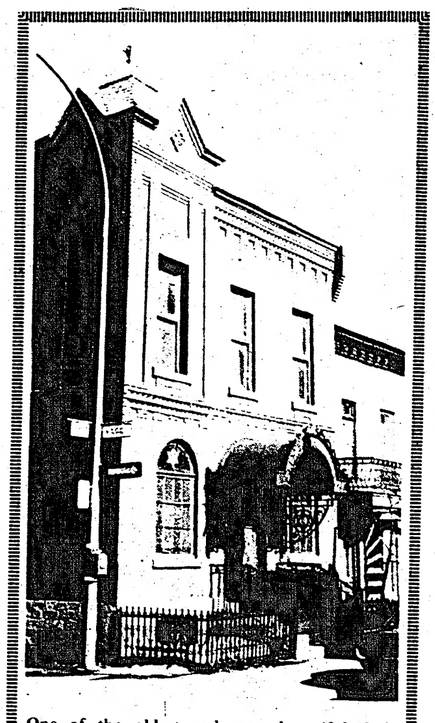
Founded and led by George Rothman, the Single Circle, an offshoot of the Grad Group formed in November, 1975, has no strict membership.

Aimed at those between 20 and 35, sports make up most of the programing. Volleyball is played once a week at Marymount High School and softball every Sunday afternoon at Confederation Park in NDG. Indoor tennis at the Cote de Liesse Racquet Club is also organized from time to time.

The Single Circle's motto is "Good times today, good friends tomorrow" and there is no attempt at matchmaking.

By far the largest organization is The Group with 750 on its mailing list. The Group was started four years ago by the wife of Rabbi Allan Langner of Beth-El for 21-34 year olds. Basically recreational, social and cultural, the two or three events per month are organized by different members each time and often held at members' homes.

Although intermarriage runs very high within the Sephardic community, there are no organized singles groups. Henri Acoca led one francophone group until it was disbanded recently when he got married.



One of the oldest and most beautiful shuls still standing in first Jewish district in the city is Beth Shlomoh. Brick synagogue is still kept up despite the fact that many of its members live in other areas of the city.

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Spier compiles encyclopedia of artists

By MEL SOLMAN

For the past ten years, retired Montreal businessman Jack Spier has been compiling a unique list of names, which will eventually become the first encyclopedia of Canadian Jewish artists.

Spier freely admits that he is not a fully-qualified art expert. What motivates him is a deep concern that many Canadian Jewish artists will be forgotten, or remain unknown, simply because they did not receive adequate recognition in their own lifetime.

Says Spier: "I am concerned with perpetuating the names of all Canadian Jewish artists — not only the famous ones — but those living and dead whose genuine talent has never been widely appreciated."

A previous lack of public acceptance, he says, is certainly no reflection on the abilities of an artist. Spier recalls one particularly gifted Jewish artist of the 1930s who lived in Montreal. What remains as evidence of his special talent are the few small paintings which the artist managed to sell during his lifetime. The vast body of his work was stored in an old shed and water damage completely destroyed every one of his paintings.

"The name he used was Michel Rostand," says Spier. "One of the purposes of this encyclopedia will be to give him the proper status he deserves as a distinguished Canadian Jewish artist."

As indicated by the surname "Rostand," the hardest part of Spier's task is to verify whether an artist is Jewish or not.

"When, for example, you come across an artist named Tutzi Seguin, the name itself is of no help whatever. She is, in fact, a Canadian Jewish artist in whose name Women's ORT has dedicated a scholarship in Israel."

According to Spier's definition, a Canadian Jewish artist is someone of Jewish origin who "does not deny his or her Jewishness." But the artist does not necessarily have to deal with Jewish themes or ideas.

One crucial stipulation is that the artist must have publicly exhibited his or her work somewhere in Canada. "Just because someone is Canadian, Jewish and has dabbled in oils does not automatically make that person a Canadian Jewish artist," says Spiers.

In addition to a carefully organized system of files, Spiers keeps two small black notebooks, one listing names still under study, the other containing definite entries for the encyclopedia. At this stage, the possible names still outnumber the definite ones.

Before he finalizes the entry of an artist's name, Spier requires a photograph of one work by the artist. "If I could afford to buy an original work of every artist myself, I surely would."

A major gap in his research continues to be the name of Jewish artists of the 1920s and 1930s. In that period, the visual arts were, at best, not appreciated by large sections of the Jewish community or, at worst, seen as a violation of the biblical injunction against graven images. General economic conditions also were a factor in hampering the careers of many Jewish artists.

Anyone with knowledge pertaining to Canadian Jewish artists should forward that information to Jack Spier, 5220 Mayfair Ave., Cote St. Luc, Quebec.

(R. J. Diamond photo)

Businessman Jack Spier – he's preparing encyclopedia on Canadian Jewish artists.

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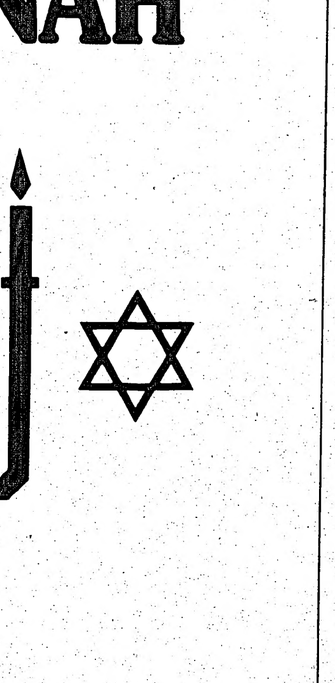

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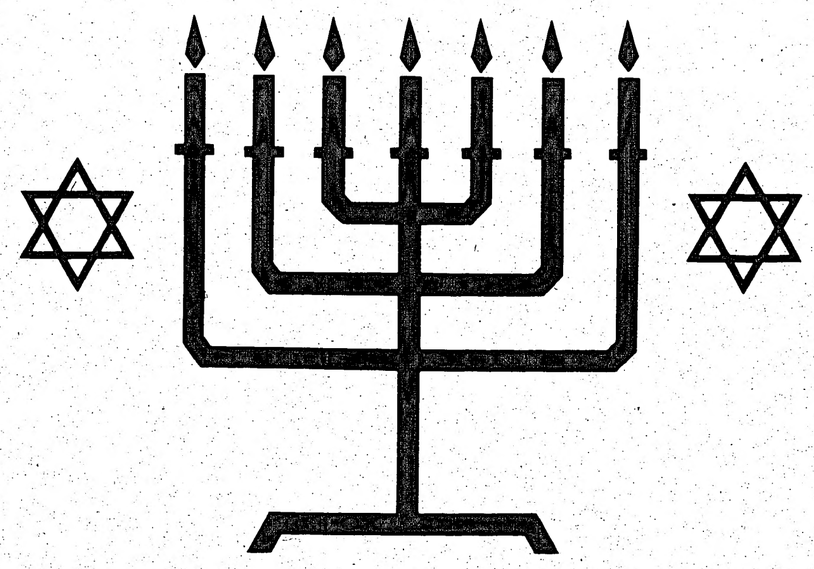

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Bedside manner seen form of faith healing

By MEL SOLMAN

A senior McGill research biologist and associate professor believes that formal medicine and genuine faith-healing should complement one another. Needless to say, his views are not well-received in the scientific community.

Bernard Grad, a Montreal-born scientist affiliated with the Allan Memorial Hospital, feels that "bed-side manner," often dismissed as just an expression, may be a form of faith-healing.

His research indicates that the personality of the attending physician has a direct healing or harmful effect on the health of the patient. He quotes studies which show that diabetic patients required less insulin when other doctors were in attendance.

Grad also believes that the enthusiasm which a physician has for a certain treatment can be a deciding factor whether it will be effective or not.

He knows of many drugs which are deemed effective when they first appear, but gradually lose their healing power as the physicians' enthusiasm for those drugs wanes.

The use of sugar pills or placebos by physicians, he says, is a perfect example of this phenomenon.

What originally brought Grad into this field of research was the influence of two Jewish pioneers in the area of "life energy."

The first was Henri Bergson, the outstanding French philosopher of the late 19th century and the other was Wilhelm Reich, a brilliant Austrian-born psychiatrist and colleague of Freud. Reich, whom Grad knew personally, claimed to have scientifically proven the existence of life energy.

In 1957, a unique opportunity to test Reich's theories arose for Grad. He met a newly-arrived Hungarian refugee living in Montreal who said he could heal certain illnesses in people by laying his hands on the afflicted areas.

Dr. Bernard Grad of McGill University.

Instead of rejecting the man's claims outright, as his scientific training dictated, Grad had him participate in a series of tightly controlled experiments using plants and laboratory animals as test objects.

The experiments lasted until late 1964. What they proved to Grad was that there was such a thing as life energy and that certain individuals had the ability to transmit this energy to others through as simple a method as the laying-on-of-hands.

"Healing," says Grad, "is truly a creative event, not unlike the writing of a poem or the composing of a symphony. It is just another manifestation of the creative process."

Unfortunately, he says, healing of this kind is still regarded as something odd and unacceptable. He acknowledges that there are great dangers arising from fraudulent healers.

However, the tendency by the scientific world to discredit this kind of healing entirely, he feels, is equally dangerous.

Over the past 20 years, he has interviewed numerous healers with proven healing abilities. These encounters have caused him to challenge the general belief that people with gifts of healing are also endowed with special spiritual qualities. He feels that this rare combination of gifts was characteristic, for example, of the ancient Hebrew prophets.

But, on the whole, healing powers and great spiritual qualities are not necessarily united in the same person. The healers, whom he has met, are ordinary individuals with their share of human failings.

"The healers I have studied, however, always say the power to heal does not come from themselves, but from God and that they act merely as a transmission agency." During the act of healing, the hands of the healer apparently undergo a rise in temperature or else a vibratory or streaming sensation, he explains.

Even though many of the healers he has known are not formally religious, they describe the act of healing as a genuine religious experience.

Grad believes that the problem with the "scientific method" is that it has been used to justify an atheistic or agnostic point of view. Most scientists, he says, have been brainwashed into thinking that questions like those of "faith-healing" need not even be raised, let alone studied.

"But one can be as strictly scientific about this question as any other," says Grad.

Immigrants favor travel in groups

JERUSALEM [JTA] —

Like the pioneers who trekked across the Alleghenies nearly 200 years ago, Diaspora Jews interested in immigrating to Israel find it easier to travel in groups. It is also easier, apparently, to organize such groups with the definite purpose of aliyah than to promote aliyah by individuals, especially in the Western and Latin American countries.

That is the view of Naftali Bar-Giora, director of the World Zionist Organization's immigration division. In a recent interview, he spoke enthusiastically of the successes achieved by the Aliyah Movement, compared to aliyah in general.

The Aliyah Movement is composed of voluntary organizations of Diaspora Jews who get together for the purpose of immigrating to Israel, often to a specific destination in the country. These groups are formed usually through the efforts of a single person, a member of the Diaspora community, who sets a personal example of aliyah to reinforce his message to those who are undecided.

Unlike the regular aliyah promotional activities, the Aliyah Movement is based on local Jews "often outside the Jewish establishment" and not aliyah emissaries sent from Israel, Bar Giora said. He believes they are more effective.

The difference between an aliyah activist and an Israeli emissary is that the Israeli is always regarded as an outsider whereas the activist is a member of the community he deals with. He performs in his community on the Israeli principle of "follow me." He emigrates and calls on the others to join him, Bar Giora said.

Some 25% of the immigrants from Latin America came as members of an Aliyah Movement and their numbers increased while regular aliyah has been on the decline, he said.

The WZO immigration division arranges seminars in Israel for aliyah activists from abroad to increase their competence in dealing with the communities regarding aliyah. In 1976, the seminars were attended by 1,752 activists all but 269 of them from France, Bar-Giora said.

Most of the remainder came from the U.S. and Canada. Bar-Giora noted with satisfaction that since 1971 when the Aliyah Movement was founded, 11 groups have come to Israel and have been located throughout the country.

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Helping Israel's trade one way to keep young Morris Shapiro's recipe

By MEL SOLMAN

It is no accident that a Shaare Zedek Men's Club plaque honoring Morris Shapiro quotes the Talmudic epigram: "Say little and do much, for by your deeds shall you be judged."

Retirement for this one-time Montreal clothing designer has meant working harder than ever. Under the auspices of the Shaare Zedek Men's Club, Shapiro is actively promoting the sale of Carmel wines, Israeli chocolates and Jaffa oranges on a full-time basis throughout the city.

Last year, Shapiro, together with a team of Shaare Zedek volunteers, was able to sell 600 crates of Jaffa oranges, 250 boxes of chocolate and 125 cases of wine.

The two major sales periods are the High Holidays and Passover, but Shapiro's loyal customers are beginning to make regular purchases throughout the year.

Although his is a purely voluntary effort, he lives and breathes his work, claiming it keeps him "young at heart." He declined to reveal his age.

"It may be volunteer work," he says, "but the personal rewards for me are tremendous. It is a concrete way to help Israel's foreign trade. And all profits from the sales of Israeli products go to the Shaare Zedek to offset its two major financial contributions to Israel in 1967 and '73."

Now in his 10th year of activity, Shapiro knows most of his customers intimately and is able to work mainly by telephone. The hidden ingredient for increased sales, he says, is word-of-mouth.

Shapiro deals directly with Canadian suppliers of Israeli products and has Shaare Zedek volunteers make the deliveries for him. The synagogue has even set aside a special room for his use in which he can store up to 300 crates of oranges during the January to April season.

Another vital ally in his cause is his wife, Rose, who helps him at all stages of his sales campaign, typing as many as 2,000 letters a year on business-related matters.

Shapiro first became affiliated with his synagogue in 1960 at which time he involved himself in the sale of Israel Bonds. He was so successful in that endeavor that the synagogue executive suggested that he try promoting Israeli wines.

To aid Israel at the time of the Six Day War, he ordered 25 cases (12 bottles per case) on an experimental basis. Everything was sold immediately. During the High Holidays of the same year, he doubled his sales to 50 cases. The rate of sales has been steadily increasing ever since.

While he was selling wine, he casually began to mention Israeli chocolates to his customers. The response was equally enthusiastic. In 1970 he made his first attempt at promoting Jaffa oranges. He sold 100 crates in the first week.

Now Shapiro is actively encouraging the purchase of wine for Bar Mitzvahs. The Shaare Zedek alone has 27 Bar Mitzvahs a year, involving sales of 50 to 100 cases of wine.

The Israeli Trade Commision in Montreal recently mailed Shapiro a complete list of Israeli products available through Canadian distributors. He plans to promote an even wider variety of Israeli goods in the future.

(R. J. Diamond photo)

Morris Shapiro is one of the Shaare Zedek Men's Club volunteers undertaking to sell Israel products.

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Services to elderly expanded

[Staff] —

The Jewish Family Social Service Centre has created a separate department to care for the long-term counselling and practical needs of the elderly.

With the government takeover of Jewish Family Services in January, 1974, from Allied Jewish Community Services, one of the agency's new responsibilities was the social service departments in the various Jewish hospitals and reception centres in the Montreal area.

A good majority of the people coming to these departments were over the age of 60, a segment of the population it was not equipped to serve because of its traditional family and youth orientation.

At the same time, there was a growing concern on the part of the board and staff members of AJCS, as well as the community at large, that more counselling services to the aged were needed. Statistics have shown that this is the largest growing group within the Jewish population and now accounts for 11%.

The result is the elderly unit headed by Irv Perlman, 35, former director of the social service department of Maimonides Hospital and Home for the Aged, initiated in February. There are four full-time counsellors and one part-time worker on staff. One more position will be added in September.

"We are still at the very beginning, trying to develop more effective ways of serving the elderly. We want to become a visible and accessible service without over-intruding on the life of the elderly person," Perlman said.

"We don't want to create the impression that the elderly are a sick and dependent group. The majority go through, what we call, successful aging. But with the increase in the proportion of old people, there are more problems to deal with."

The elderly unit has 160 active cases on file and an estimated 700 to 800 elderly clients are seen through the hospital social service departments.

Keeping the elderly person independent for as long as possible is what the unit aims for. The old saying "if you don't use it, you'll lose it" is its philosophy in a nutshell.

Special considerations have to be taken into account when working with the troubled aged: their physical and intellectual deterioration; their economic weakness; their changing roles from parent to grandparent, from married to widowed, and all the accompanying emotions, said Perlman.

Most middle-aged persons have no idea what their responsibilities to their aging parents should be, having never seen their mother or father taking care of a grandparent.

The intake department at the Jewish Family Social Service Centre, the first stop when a person comes to the agency for help, now takes a longer look at problems brought in by the elderly — more thorough investigations are done and cases are not closed until there is a complete assessment.

This requires going into the home of the aged person and seeing how he or she copes with the everyday tasks of living. If found to be functioning well and the problem is basically loneliness, the intake department workers may put him or her in touch with the Golden Age Association or find a visitor to call regularly. If not, an institution may be the only alternative.

But when the elderly person is basically well and does not want to be institutionalized, but nevertheless has increasing difficulty managing his or her daily affairs, this is where the elderly unit will step in.

Usually it calls for a "package" of services varying with each individual; a combination of counselling, practical help, such as the VON or Meals On Wheels, or a helping hand with such things as handling finances or keeping medical appointments.

"We are very concerned with maintaining the independence of our clients. We have a subtle but important line to walk in providing help for the dependencies people may develop, without taking away from what they can still do for themselves," Perlman said.

"For example, instead of taking over the financial responsibilities from the person completely, we try to find a family member or a bank to do it, or we offer partial help and encourage the person to keep on doing for himself if we feel he is capable."

Some need counselling over an extended period after the death of a spouse. There are

Cont'd on Page 9

Parents joining forces to combat rise in crime

[Staff] —

A block parent program has been launched in the Cote des Neiges/Snowdon district by the National Council of Jewish Women and Project Genesis to stem the rising rate of crime in the area.

Introduced in London, Ont., in 1968, in response to crimes against children, the program has spread throughout Canada. In Quebec alone, there are now 55 active block parent groups, mainly in suburban areas.

The establishment of a program in Cote des Neiges/Snowdon will mark the first time an inner-city area with a large proportion of its residents in apartments joined in.

Block parents are issued a red and white sign to be placed in their window. Homes provide a refuge for children under 16 who are threatened with some kind of trouble — while far from their parents' homes.

Anyone over 18, whether a parent or single, who has no criminal record (all applications are screened by the police) can become a block parent.

The problem with apartment buildings is that often the main entrance is locked and even if it is not, it is possible for a small child to lose his way in apartment corridors. A compromise has been reached in Cote whereby only apartment dwellers on the bottom floor facing the street in buildings where the main entrance is open can become block parents.

Project Genesis and the NCJW hope to interest elderly in becoming block "grandparents."

Project Genesis and the NCJW have laid the groundwork for introducing the program into schools, with the police, and instructing the children on how to use block parent homes and meeting with parents. One of the interesting dividends of the program is that it has been found that crime in general, not just against children, goes down in the area.

Nearby Cote St. Luc's program, begun in January of this year, has proven to be successful. Headed by Carol Guberman and sponsored by the City of Cote St. Luc and the Kiwanis, it has attracted about 250 block parents. It has been used three times, none fortunately because of serious crimes.

Cavendish Mall in Cote St. Luc will play host to Block Parent Month in October when information booths will be set up on the concourse.

For more information on the Cote des Neiges/Snowdon program, phone Susan Garin 738-2036.

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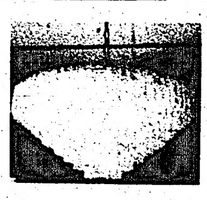

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One of the most important photos in archives of Canadian Jewish Congress, the organization's first national meeting in Montreal in 1919.

Prevost was popular holiday area

By ELLIOTT KATZ

While we enjoy the summer holiday season it is interesting to look back to a time when many Jewish families of Montreal went to Prevost, in the Laurentian Mountains 35 miles north of the city, for sun and fresh air.

The Laurentians' rise to prominence as a recreation area began in the 1920s. However there were many areas where Jews were not welcome to buy country houses and many hotels and beaches were restricted to Gentiles.

Prevost was an exception. In Mordecai Richler's **Son of a Smaller Hero**, Noah Adler's first contact with Gentiles occurred when he and several companions hiked from Prevost to the restricted beach at Lac Guindon.

During the 1920s, '30s, and '40s a large number of Jewish Montrealers purchased land in Prevost and built cottages there.

About 2,000 members of the Jewish community of Montreal regularly went to Prevost for the summer. There were about 300 Jewish homes in the village and almost all were shared by at least two families.

The cottages were cheaply constructed, wooden houses with wood stoves for cooking and heating, iceboxes for refrigeration and outside privies for sanitation.

Many of the families made sacrifices to enable their children to be out in the country in the sun and fresh air. It was important for their health.

Mothers and children stayed in Prevost for the summer while the fathers worked in the city and joined the family on weekends.

Prevost was joined to Shawbridge by a bridge over the North River. Near the bridge were hotels, the butcher shop, the two general stores and the synagogue.

There was Ostrovsky's Hotel, the River House, and Stricher's Hotel. The two main stores of the village — Hammerman's and Bishinski's — faced each other from opposite sides of the road and were in fierce competition.

Both were combination grocery stores, ice-cream parlors and dance halls. They carried English and Jewish newspapers from Montreal.

Bishinski's had the only telephone in the village. Hammerman's also had a movie theatre which did not have the age restriction of Montreal theatres.

The Hemdas Israel Congation of Prevost was constructed in 1923 on donated land with contributions from the Jewish community of Prevost. The synagogue remained open until after the High Holidays. Behind the syngagogue was the shoichet's house.

During the day most people gathered on the beach to swim in the river, go out in a rowboat, or play cards.

Women's groups often held bridge games on the beach to raise money for community projects. In the evenings many people went to the halls to dance to music from the nickelodeons.

The summer home of the Montefiore Hebrew Orphans' Home was located in Shawbridge. The Jewish community was invited to the home every August for the annual field day organized by the Montefiore Young People's Auxiliary.

On Aug. 14, 1922 a fire destroyed the cottage and 12 people, including eight orphan children lost their lives.

The fire raised questions concerning precautions taken to avoid the disaster. The cause of the fire was not determined. A new building was erected in 1924 and was used until 1937.

In the 1950s the Jewish summer population of Prevost declined rapidly. The North River was polluted and unfit for swimming. Pollution was not of great public concern at the time and little was done to clean up the river.

Also, most of the cottages were constructed of wood and many were destroyed by fire.

Little remains of the central area of Prevost. The synagogue and the remaining cottages were boarded shut and today show their years of neglect and non-use.

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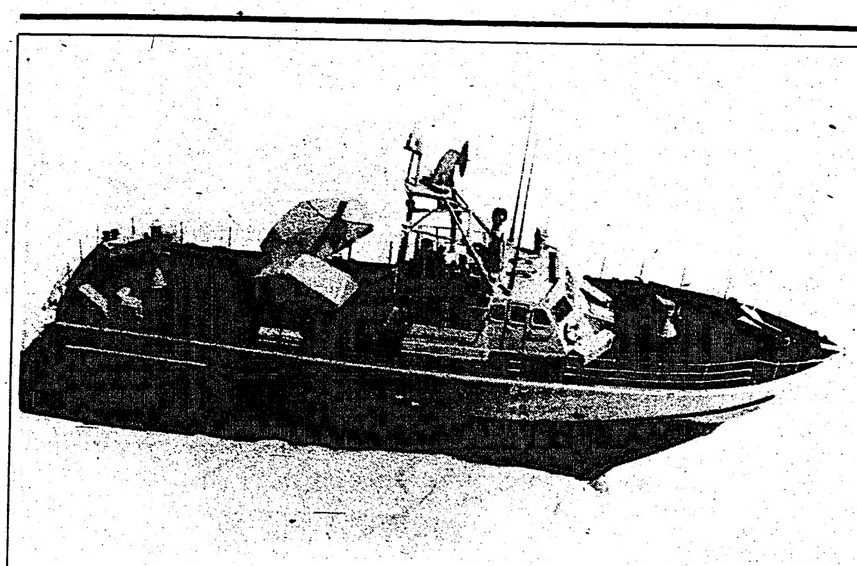

(IPPA photo)
Israel Aircraft Industries has developed this model of its new 71-foot fast, multi-mission patrol boat. Called Dvora, it will be used with Gavriel missiles. The new weapon has sophisticated armaments.

'Jesus' confuses children

Nothing more vividly demonstrates the bewilderment felt by many Jewish children over the teachings of Jesus and Christianity, than the story of the seven-year-old boy who read through the Torah with his parents and then asked when Jesus would appear. An investigation into this dilemma by Jewish Chronicle writer Jacqueline Rose has uncovered not only a tale of confused children, but also of perplexed parents who do not know how to deal with their children's questions when tackling this topic.

LONDON, ENG. [JCNS] – "What Jewish parents feel when their children talk to them about Jesus is fear," said one British mother of three and a teacher for the past five years at Hebrew classes.

Determined not to instil prejudice into her children, she declared: "I do not deny that Jesus existed. I say that I am quite sure there was such a person, but then I refer to the first line of the Shema 'The Lord our God is one' and say, 'that is what it means to be a Jew'."

She added: "I explain that although there probably was a very good person called Jesus, just as we had the prophets, we do believe, however, that there is only one God. We want children to have confidence in their teachers but we are destroying that confidence by saying they must not believe in everything she says. Most Jewish children I come across are bewildered and this is because we are having to deny what they are being taught."

Another mother said: "Our eight-year-old daughter goes to a private school. She is so academic that she questions everything she hears. We have to teach her that Jesus did exist and that he was a man, but she asks about the miracles and finds it hard to accept our explanation that Jesus simply had the power to heal others.

"She is fond of her teachers and everything they say is right in her eyes. School is her life; it is very difficult to go against what is being taught there."

A third parent wondered how far children tend to doubt their Jewish inheritance because of the instruction they receive at a non-Jewish school. "Our son, aged five, came home the other day and asked me: 'Will Jesus Christ be pleased if I am a good boy?' I said I did not know."

She added that she would like to see Jewish children being given the opportunity to attend New Testament Scripture lessons from a Jewish point of view. "I think this would help Jewish children sort things out."

Leonard Goss, organizing secretary of the British Council of Christians and Jews, is exploring the possibility of producing a book aimed at counselling Jewish parents on how to cope with questions about Jesus and Christianity.

"Perhaps an organization like ours should consider presenting some guidelines on teaching the subject to Jewish children, especially for the large number of parents who seem to want it," he said.

But how, in fact, should the story be taught? Says Rabbi Cyril Harris, a London minister and a former director of the Hillel Foundation: "Parents should reassure their children by telling them that there are many different religions in the world, that Judaism is looked up to as a 'mother' faith, that Judaism is much older than Christianity, and that Jews throughout history have been outnumbered but have always kept going.

"Telling them that 'all religions are true' is a mistake, as their Jewish identity will be shaken. Rather the children should be directed that we firmly believe in one God and in the Jewish way of life and that we do not accept the Christian way or that Jesus was anything other than a famous person.

"Obviously, we must show respect for other people's views. But we cannot share them because we have our own religion and we are proud of it. If we pretend to be like them we are play-acting — and that is wrong for both of us."

Rabbi Harris believes that, for teenagers, a deeper explanation is necessary. "Teenagers should know that sincere Christians and sincere Jews strive for mutual understanding and reciprocal tolerance, not for harmony," he said.

Dr. Edward Conway, former head of the largest Jewish comprehensive school, in London said: "I certainly feel that a school would be failing in its duty if, by the time they left, the children were unaware of the history and impact of Jesus, Mohammed or any other historical figure who made an impression on contemporary thought or upon the historical development of the Jewish people. The story of Jesus has to be taught within the context of history, as well as of sociology."

The heads of two other Jewish schools took a different view from that of Dr. Conway. W.W. Stanton, headmaster of the Orthodox Hasmonean Boys' Grammar school in London, said: "The purpose of a Jewish school is to teach Judaism. The question of Jesus does not arise, except incidentally in the teaching of Jewish history, where Jesus is referred to factually as the founder of Christianity, without any interpretation."

And Rabbi Shmuel Lew, head of the Lubavitch Girls' Senior School, merely stated: "We do not cover Christianity in our school."

Nor is there agreement on the question of whether Jewish children who go to non-Jewish schools should be withdrawn during periods of instruction on Christianity.

The chief rabbi, Dr. Immanuel Jakobovits, wants the presentation of Jewish views on Jesus and Christianity to be taught only in the wider context of Jewish history, including the challenges that Christianity poses to Judaism.

"In no circumstances, however, should Jewish children take part in religious instruction under Christian or non-Jewish auspices. They should be withdrawn and arrangements made for them to receive Jewish instruction instead," he said.

Rabbi Hugo Gryn, a London Reform minister said: "Jews on the whole know very little about Jesus and about Christianity. I would say that parents who want to handle this problem responsibly should make it their business to read something about it.

"Jewish parents should not consider the subject as taboo. The should know something about the religion of their neighbors. And Jewish children who are in the British school system should be able to talk about their religious heritage and listen respectfully to others because that is the essence of dialogue."

Austrian Jewish Museum focal point for tourists

EISENSTADT [JCNS] — As of next year, Austria will have a new attraction to offer its visitors from all parts of the world — the Austrian Jewish Museum in Eisenstadt, capital of the federal province of Burgenland, 50 kilometres from Vienna. The museum, which incorporates a former private synagogue, will be situated in the Wertheimerhaus, one of the finest houses in what was once the Eisenstadt ghetto.

Not only the museum, but also the well-preserved ghetto itself, provide a focal point of tourist interest unique in Europe. Also in the ghetto is the house which once belonged to the prosperous Wolf family and which now provides a home for the Burgenland's provincial museum.

In April 1972, the Eisenstadt Jewish Museum Association was founded. Austria and the various federal provinces are represented on it. The chairman of the association is Prof. Kurt Schubert and the executive secretary is Dr. Nikolaus Vielmetti. Both belong to the Institute of Jewish Studies at the University of Vienna.

In addition to the story of the Eisenstadt ghetto, the museum is designed to provide a picture of Jewish culture in Austria in general, including the countries of what used to be the Austro-Hungarian monarchy. Despite the fact that it has previously had no permanent museum building, the association has attracted public attention on a number of occasions in the past with special exhibitions.

The most recent was staged in May, 1976, and devoted to the city synagogue on the occasion of its 150th anniversary.

Each year the association organizes a special course of studies. The last one was devoted to Jewish-Austrian history and was scheduled to be held in Kittsee, formerly one of Burgenland's Jewish communities.

Eisenstadt was originally in the Hungarian part of the Habsburg empire and after the collapse of the empire at the end of World War I, it remained a part of independent Hungary until 1921. There is a record of local land being held by Jewish tenants as far back as 1515; the first mention of a ghetto dates back to 1572.

After the occupation of Austria in 1938 by the Nazis, the ghetto area — completely intact up to this point — was forcibly evacuated. By September, 1938, the 446 Jews who had lived in Eisenstadt had disappeared. Some had emigrated, some had moved to other parts of the country, and others had been deported.

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Alta Kahn—spry pioneer

[Staff] —

Alta Kahn, now a spry 88 years of age, easily stirs the memories of a wide cross-section of people who lived in the St. Urbain Street district of 30 years ago.

They remember her for helping to bring the Hadassah-WIZO Organization to Montreal, for her Zionist activities, for her role as directress of the YWHA and for her many labors on behalf of the Jewish community camps.

When she arrived in Montreal with her family from Muscatine, Iowa in September, 1896, the city was very British in character. With no apparent difficulty, she can still recall the extensive 1897 celebrations honoring Queen Victoria's Diamond Jubilee.

At the time, the Jewish population of Montreal numbered 7,000 and was concentrated mainly between Hutchison Street on the west, De Bullion Street (known then as Cadieux Street) in the east, Mount Royal Avenue in the north and St. Catherine Street to the south.

In those early days, the Shaar Hashomayim Synagogue was on McGill College Avenue. Temple Emanu-El and the Spanish and Portuguese Synagogue were located on Stanley Street on either side of St. Catherine.

She attended services with her family at the Chevra Kadisha Synagogue on St. Urbain Street just below St. Catherine and recalls, with some disgust, that in many synagogues, arguments, even fist-fights, would break out over who should be granted High Holiday aliyahs.

While she was attending public school, scholarships to high school — crucial because of the 50-cents-a-month high school fee — ceased to be available to Jewish students. In 1903, a lawsuit challenging this policy was successfully upheld just in time for her to win a scholarship to Montreal High School, in those days located on the present site of the Mount Royal Hotel.

Upon graduation, she entered the teacher training program at Macdonald College in 1907, the very year it opened.

She knew that Jewish teachers were not accepted under the Protestant School Board System but she expected to teach in the Baron de Hirsch School. Unfortunately, it closed down the year she graduated.

She taught for three years in the Verdun public school system, at that time not affiliated with the Montreal Protestant boards. But when she married in 1912, she had to give up her job because of a ruling which banned married women from holding teaching positions.

With the teaching profession closed to her, she turned her attention to community work, particularly Zionist causes. In a daring move, she and nine others convinced Hadassah's founder, Henrietta Szold, to come to Montreal to tell them the best way to organize a local chapter.

Mrs. Kahn recalls Chanukah week 1918 when she and the others met with Miss Szold in a small room in the Ritz Carlton Hotel. "She talked to us," remembers Mrs. Kahn, "like a mother talking to children. She was a wonderful woman."

Miss Szold knew that there were very few large meeting halls in Montreal, so she recommended that they organize small chapters in each end of the city, a major departure from the American pattern which had only one chapter per city. Today, in Montreal, there are 80 Hadassah-WIZO chapters with close to 4,000 members.

Mrs. Kahn was also very active in the first major community fund-raising campaign of the Federation of Jewish Philanthropies, a forerunner of the present-day Allied Jewish Community Services.

As director of the YWHA, she began adding new activities to the 'Y' "until the place was bursting." She organized classes in cooking, dressmaking, deportment, Yiddish writing, and in music and art appreciation.

"We had a music appreciation class second to none," remembers Mrs. Kahn. Of course, with careful diplomatic prodding, she had managed to recruit the services of Lena Dickstein, then considered the best music teacher in Montreal.

At a time when Montreal had a very poor cultural life, Mrs. Dickstein and Mrs. Kahn organized outstanding monthly concerts featuring individuals of the stature of Sir Thomas Beecham. Mrs. Kahn even managed to persuade the great Canadian opera singer, Madame Pauline Donalds, to become chairman of the YWHA music department. Alexander Bercovitch, a distinguished Canadian artist, was the instructor of the YWHA art class and one of his pupils, Moe Reinblatt, is now a famous artist in his own right.

In 1946, Mrs. Kahn became the executive secretary for the Jewish community camps with the responsibility of screening enrolment for Camp B'nai B'rith, the Laurentian Fresh Air Camp, Council Camp and Sunshine Camp. The latter two eventually amalgamated to form Camp Wooden Acres.

She held this position until 1969 and since then has continued to be very active in Hadassah and all Zionist-related fund-raising activities.

She made a memorable trip to Israel in 1969 and decided that it was time she climbed to the top of Masada. At 80 years of age she made her way up the winding snake path without assistance from anyone.

Herbert Paperman presents bicycles to winners of March to Jerusalem, Andrew Friedman and Carol Gergely.

Elderly

Cont'd from Page 6

three or four elderly couples going through marriage counselling. For some who would be eligible to enter a chronic hospital but are unwilling, such solutions as a foster home, shared accommodations or the new area of home nursing may be the answer.

The elderly unit has access to the financial supplements available under the AJCS anti-poverty program still administered by Jewish Family Services of the Baron de Hirsch Institute for those who need ongoing cash grants to maintain a reasonable standard of living.

The elderly unit is also trying to use its influence in issues that affect the elderly in general. These include lack of transportation, problems with bureaucracies, rental difficulties, crime against the old and the fight to absent those over 65 from paying Montreal water taxes. A corps of volunteers is now being trained to look into this area.

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Ahad Ha'am was giant of Zionist movement

Ahad Ha'am, who died 50 years ago, was one of the great pioneers of modern Jewish thought; he is known as "the father of spiritual Zionism." In fact, he also influenced practical work in the land of Israel and the course of the negotiations with the British government which led to the Balfour Declaration of 1917.

Ahad Ha'am, or "one of the people," was a pen-name; he was born Asher Zvi Ginsberg in Skvira — in the Ukraine — over 120 years ago. He was the only son of a rich and pious Chassid; this helped him to acquire excellent knowledge of the Bible and Talmud; by his own exertions he studied literature and philosophy in several languages.

But until the age of 30, when he settled in Odessa — a great Jewish centre in the south of Russia — his life was one of isolation; he became a "loner" in many ways. This feature of his character he combined with a practical streak in his make-up which enabled him, later, to become the British representative of the famous Russian tea firm, Wissozki.

Intellectually, Ahad Ha'am was a rebel, a man of non-conformist views who often challenged established values and propagated his own ideas. During the '80s of the last century he became a leading figure in the Lovers of Zion Society, but soon enough came a bombshell.

At the age of 33, Ahad Ha'am published his first Hebrew essay "This is Not the Way." He argued that the movement must cease to attract olim to Palestine by illusory appeals to self-interest and devote its efforts instead to awakening their latent love to the Jewish heritage and Zion.

At the same time, he became a spiritual head of the Order Bnei Moshe, which tried to show by example the meaning of "Jewish behavior." For him Palestine was, primarily, a centre of Judaism — not a place of refuge. He believed that the majority of the Jewish people would continue to live in the Diaspora. But those who were troubled by the "fate of Judaism" would settle in the land of Israel which would serve as a "spiritual centre," as a focus of emotional identification for Jewish communities everywhere.

In 1891 and 1893 Ahad Ha'am visited the Holy Land; his critical articles about the discrepancy between the high-sounding Zionist phraseology employed in the Diaspora and the hard realities of life in Palestine — a distant and neglected Turkish province — created a sensation.

Ahad Ha'am soon emerged as a master of the Hebrew style, as a great writer and editor. In 1895, a collection of his articles under the name **At the Crossroads** was greeted as an important literary event.

Ahad Ha'am's clash with Dr. Herzl is one of the dramatic chapters in the history of the Zionist Movement. He attended the first Congress (1897) but was so disappointed with its lack of cultural depth that he refused to be associated with the new Movement. He warned that "the Salvation of the Jewish people will come through prophets — not diplomats."

Chaim Weizmann, who was a life-long admirer of Ahad Ha'am, recalled in his memoirs **Trial and Error** the latter's powerful article "The Weepers" — written after the Sixth Zionist Congress held in 1903 — which decided to explore the possibilities of the "Uganda Plan"; it made a great impression.

In the course of his essay, Ahad Ha'am criticized Herzl's **Jewish State** in which Zion wasn't mentioned; his **Altneuland** — the utopian novel — in which he described a Jewish homeland of the future without a Jewish culture, and his substitution of a remote, unknown African territory for the land of Israel.

Ahad Ha'am was unfair to Herzl who — it is true — began as an "outsider" but became a passionate Zionist. While he was right in stressing the deep spiritual roots of Judaism, the cultural message, the need of education, the vital importance of a realistic attitude to the practical work in Palestine, he didn't appreciate that the younger Zionist generation was imbued with revolutionary and social ideas; that it had no patience for philosophy and was anxious for pioneering deeds.

Nachman Syrkin — the champion of Zionist Socialism — attacked Ahad Ha'am's ideas about a "cultural centre"; he claimed that the movement without mass emigration and resettlement was either fraud or treason.

Who was right: Herzl with his political Zionism or Ahad Ha'am with his cultural message? Both make an important contribution to the movement. Herzl grasped the importance of making the Jewish problem an international issue; he devoted his life to the "external front."

Ahad Ha'am, born Asher Zvi Ginsberg

Ahad Ha'am believed in the inner spiritual strength of Jewry; for him the "internal front" was decisive. In a way, Weizmann was a pupil of both his predecessors; he appreciated that home and foreign policy are two aspects of the Zionist ideology; there is an interdependence between these two elements.

In 1908, Ahad Ha'am settled in London where he resided 14 years; he made his livelihood in the city but his real world was one of ideas. He was a sharp critic of the assimilationist elements in Anglo-Jewry. His famous essay, "Slavery in the midst of Freedom," signified his contempt for those who try to run away from their Jewish heritage.

Ahad Ha'am didn't feel "at home" in British Zionist circles; his public appearances were rare. But his Friday night gatherings at London's Belsize Park were a great attraction for young Jewish intellectuals and lovers of Hebrew. One of his famous pupils was Leon Simon, who became his translator and biographer; it was he who made Ahad Ha'am's name famous in the English-speaking world.

Paradoxically enough, during the First World War, Ahad Ha'am emerged as one of Weizmann's closest advisers on political matters; he even agreed to become a member of the London Zionist Committee in charge of the talks with the British government. After the Balfour Declaration, he warned against illusions that it meant the early establishment of a Jewish state. He wrote in 1921:

Do not attempt to reach the goal before the conditions necessary to its attainment have been created; do not disparage the work which is possible at any given time in the existing conditions, even if it will not bring the Messiah today or tomorrow.

It is of considerable interest that Ahad Ha'am was one of the first Zionist leaders to grasp the significance of the Arab problem. When he returned from his first visits to Palestine in 1891, he reported that the country wasn't empty, that the Arabs, and above all the town dwellers among them were quite aware of Jewish activities and desires but pretended not to notice them so long as they seemed to constitute no real danger.

But if one day the Jews were to become stronger and threaten Arab predominance, they would hardly take this quietly. These observations were made six years prior to the First Zionist Congress. In 1921, Ahad Ha'am warned that for the Arabs too, Palestine was a national home.

The "Father of Cultural Zionism" suffered from ill-health when he settled in Tel Aviv in 1922 at the age of 66; in spite of this he managed to publish several volumes of his **Letters**. He was warmly greeted everywhere as the philosopher of Zionism and an outstanding figure of the Hebrew renaissance; his literary accomplishments were greatly admired.

While his private life was largely a record of frustrations, as a public figure Ahad Ha'am was self-confident in his views — clear in expression, original in his ideas and forceful in presentation. A controversial figure in the history of the Zionist movement, he is one of its giants — a man whose spiritual message has left a deep impact on the development of the Jewish national movement and the state of Israel.

[Jewish Frontier]

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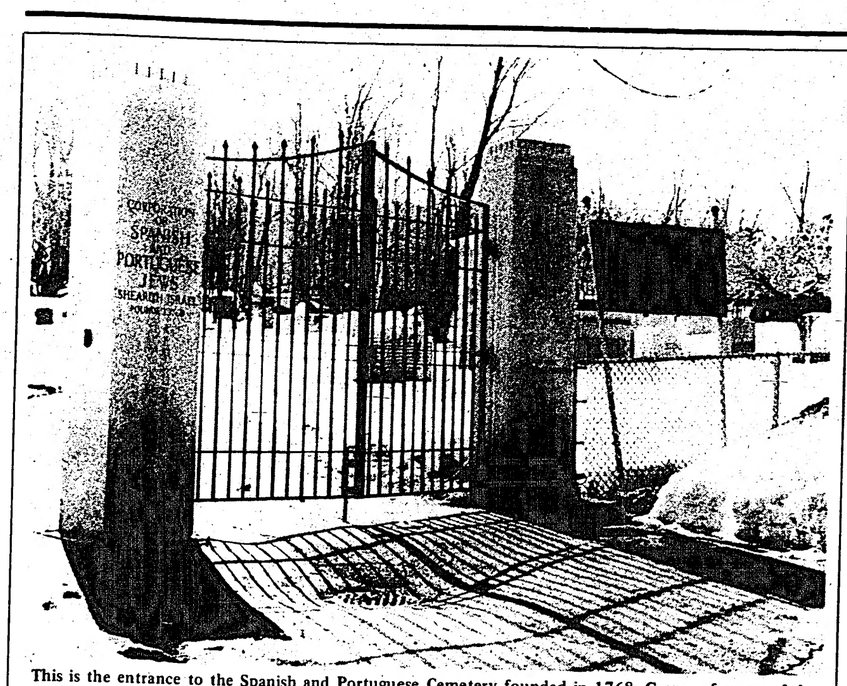

This is the entrance to the Spanish and Portuguese Cemetery founded in 1768. Graves of many of the pioneers of the Quebec Jewish community can be found here. The cemetery is situated in Outremont.

Urge early counselling on youth seeking jobs

By MEL SOLMAN

Young people, faced with career decisions, should seek career counselling as early as possible and come to accept it as naturally as they would an annual medical checkup, according to David Mendelson, supervisor of the Career Counselling Division of Jewish Vocational Service.

The tendency to see a career choice as consisting of one irreversible decision, he says, is a serious mistake, especially for high school students whose interests shift dramatically between junior and senior years.

Studies he has helped to conduct show that more than 50% of students change their career plans between grade 10 and grade 11.

"We encourage students to keep an open mind toward career choice and not to commit themselves too prematurely. A lot of young people feel pressured to make career commitments early, don't allow for a change in interests and become blind to those careers they are best suited for," he says.

Mendelson emphasizes that a career is usually the end-product of many different choices made during each stage of a person's education.

People who think they have only one chance to make a career choice, he says, are likely to feel that a wrong choice is fatal to their future.

By offering career counselling to students from grade six to university students and adults, Mendelson and his staff of six demonstrate to clients that many opportunities exist to change career programs in "mid-stream."

The majority of people who make use of the counselling services come on their own initiative. Some are referred by schools or agencies.

The Jewish Vocational Service, located in the Allied Jewish Community Services' building also consists of an Employment Counselling Department and a Sheltered Workshop Project.

The Career Counselling Department served over 1,200 people last year and currently has a two to three-week waiting list of individuals seeking its services.

Its policy of dealing with students as young as 11 and 12 years old is intended to solve learning or personal adjustment problems which might otherwise cause the student to drop out once in high school.

Mendelson acknowledges that an important role of the counsellors is to point out to clients the many career alternatives available without a university education.

Unfortunately, he notes, the Jewish ethic which stresses education so fervently, often causes Jewish parents to make unrealistic demands on their children's abilities.

New sources of water found by Weizmann I. more valuable than oil

The discovery of new sources of underground water by scientists at the Weizmann Institute will prove more valuable to the Jewish state than would discovery of oil, says Prof. Leo Yaffe, vice-principal of McGill University.

Chairman of the Canadian-Weizmann Scientific Advisory Council, made up of 50 of the leading scientists across Canada, Prof. Yaffe noted that the Weizmann team had developed a process whereby new and renewable sources of water can be determined and distinguished from old sources which, once tapped, would be gone.

He was addressing a reception tendered by the Montreal Society for the Weizmann Institute.

This finding was cited as another example of discoveries emanating from the campus in Rehovot, and evidence that the stress on scientific excellence has practical and far-reaching results for Israel.

An adequate supply of water has deep implications for Israel economically, agriculturally, industrially, geographically and for aliyah and military considerations.

Held at the Montefiore Club, the reception for the Montreal Society honored contributors to the preliminary campaign for the scholarship support.

Jack Engels, campaign co-chairman and master of ceremonies for the evening, reported that the five-week drive had come within 4 % of its goal, and this short-fall was expected to be met with a few remaining cards yet to be turned in.

James F. Kay of Toronto, national president of the Canadian Society, commended Engels and his volunteer canvassers for their efforts, noting that the campaign was held in a difficult time period and in the face of many obstacles. Because of the agreement with the Combined Jewish Appeal, the Weizmann campaign concluded on July 31, Kay said.

Nava Zaretsky, a chemist from the Rehovot campus, was introduced to the reception. She is currently working at McGill University with the chemistry professor, B.C. Eu.

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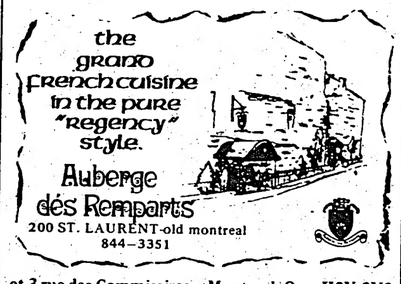

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JEWS WITHOUT JEWISHNESS CREATE SPIRITUAL CRISIS

By ITZHAK KORN

In the second half of this century, 35 years after the terrible Nazi slaughter and 29 years after the establishment of the state of Israel, we are once more confronting a crisis in the spiritual and national content of the Jewish people. Even if one does not wish to be an incurable optimist and thus join a very small group of complacent Jews, one cannot ignore the massive assimilation and alienation which prevail among so large a section of the people and especially among the younger generation.

When one perceives what is happening in the free or semi-free world, where the greater part of the Jewish people is still to be found, one must come to a most melancholy conclusion: Jews, as a national minority with their specific values, are practically bankrupt on most fronts. It appears that we have not discovered how to survive in a free world, driven by technology and industrialization without becoming absorbed into this great vortex.

Zionism succeeded with the creation of Jewish state

The flight from the ghetto and the strivings to reach the safe shores of the free world has, however, left us exposed, stripped of the inherited weapons with which to fight to preserve our national heritage. True, two great organized movements tried to solve the Jewish problem even before we plunged into the maelstrom of the free world — Zionism and Bundism, each in its own way.

Bundism, with its localized ideology, ignoring the global historic aspect of the Jewish question — did not succeed. In the last few decades, however, most of the Bundist camp took a more flexible attitude towards the striving for Jewish national statehood.

The mainstream of the Jewish national renaissance, Zionism, presented an uprising against the prevailing situation of the Jewish people in the Diaspora and by creating a state strove to provide them with a continuation of their history. Zionism registered a resounding success with the establishment of Israel.

Israel, now but 29 years old, has indeed great achievements to its credit. There are, however, defects which must be remedied. This is vital, not only to the state itself, but no less so for its relations with Diaspora Jewry. However, today Zionism is undergoing a crisis in both its structure and content. In spite of this, no other national organizational undertaking able to compete with or substitute for our national renaissance movement — Zionism — has appeared on the Jewish scene.

Here the painful truth must be told: with the birth of our national renaissance, and the establishment of a Jewish national home, it was expected that the movement would have a deeper and more effective influence on the spiritual national life of the Jews in the Diaspora. But in reality this did not happen. The truth is that only for a part of the Jewish people — three million, 20% of the whole Jewish people, dwelling in Israel — there is spiritual and national salvation.

The question remains whether for the remaining 80% in the Diaspora — USA and Canada, six million; Soviet Russia, three million; Latin America, 750,000; Europe, 1,200,000; Africa, 180,000; Australia, 75,000 — is there hope of survival? Will they, in most of the free countries, be able to remain proud Jews and retain their spiritual values? It appears that the greater the freedom the Jews acquire the weaker their national resistance becomes. Enjoying freedom and modern technological development, the Jewish individual becomes easily sundered from his collective and engulfed in the growing assimilationist surroundings.

There is no need to paint the picture of the condition of the Jewish people in the Diaspora blacker than it already is: a mounting wave of mixed marriages, the small number of Jewish children receiving a Jewish education, the disappearing pattern of Jewish traditional life, language assimilation so that neither Yiddish nor Hebrew any longer forms the lingua franca of the Jewish masses, not to speak of the lack of knowledge of Jewish history and traditions or Jewish values. Everywhere the number of "Am Haartzim" (Jewish ignoramuses) is growing.

It is interesting to note a statistical fact published by a Jewish scholar which indicates that mixed marriages in North America have now reached 40% and the Jewish birth-rate is steadily declining — he therefore forecasts that the six million American Jews will be reduced to a million or a million and a half within the next 30 to 40 years. Depressing statistics and a terrifying prospect.

In fairness, it must be stated that there are 10-15% of Jews in the Diaspora who still cling to Jewish values, traditions and religion and try to maintain ties with the state of Israel which evokes their national pride. They respond wholeheartedly to every national action such as the campaign for Soviet Jewry.

In the 70 years of our century, a great part of the Jewish people threatens to become an ethnic minority, cut off from the Jewish people, like the other ethnic minorities who emigrated to the Americas at the beginning of the century from Eastern Europe. These ethnic groups rapidly lost their own specific characteristics and their bonds with their culture and merged with the majority. Only the Jews came armed with strong spiritual and national traditional treasures, and were proud of their own values and were thus immunized against instant assimilation.

Now, after 80 to 90 years, one senses a dramatic reversal among the Jewish masses in the free countries. Most of them have lost the specific character of Eastern European Jewry, and no new spiritual pattern has as yet emerged. In other words, as far as the Jews are concerned we are returning to the long discarded "melting pot" policy. Of course there still remains a Jewish national minority which fights this nihilism.

Jews without Jewishness, Jews cut off from the national body, are the most menacing danger of our times. In the Diaspora, right before our very eyes, a drama is being enacted which is nothing less than national suicide and we remain silent in the face of this danger.

Before making suggestions to combat this fatal process I know that many readers will disagree with my pessimistic approach. The eternal optimists will argue that we must content ourselves with a "half full cup," and not forever contemplate the empty half. But, we can no longer talk of even a half cup — for all that remains is a quarter in which there is still a Jewish residue. And a quarter of a cup is an ominous fraction.

The fatalists who are reconciled to all that is occurring in the Diaspora and take no steps to avert the catastrophe have accepted the fact that Jewish life in the Diaspora is doomed and their apathy will hasten its spiritual demise. Despite all these analyses and prognostications on the future of the Jews of the Diaspora, I refuse to accept the fatalistic view.

Future of Diaspora Jews years ahead is far from clear

One of the most outstanding characteristics of our people is the rejection of fatalism and from this stems the optimistic belief that there can never be complete assimilation of the Jews, that the world will not accept us, and that we **shall** rise to the surface once more. One can foresee what will happen in the next 30-40 years. We shall save the three to four million Jews living within the state of Israel but the future of the bulk of the Jews outside the state as a national collective will be very much in question.

If we do not wish to accept the fatalistic destiny of the future of Jews in the Diaspora then we must take effective steps which are, at least partially, capable of stemming the waves of assimilation which threaten to engulf the majority of the Jews.

We must find an answer to three questions:
— the role of the state of Israel among the Jewish people;
— the revision of the content of secular Jewish culture and
— how to fortify the content of Jewish education.

If Zionism was a revolt against the condition of the Jews in the Diaspora, and was capable of enlisting world-wide support in establishing the state of Israel, it was able to do so thanks to the fact that Eretz Yisrael was an integral part of the traditional and emotional tenacity of the Jews throughout generations — an act which ensured the continuity of the Jewish people's uniqueness. The Zionist renaissance added body to the ideal of countless Jews who had dreamed about and striven for the rebuilding of a Jewish state.

The state can and must perform a great mission by becoming the cultural and spiritual centre and serve as an example of Jewish national and traditional life. The centrality of Israel has a deep significance. In these times of technology and secularization Jewish unity cannot be maintained without Israel. Spiritual values must be created in the state which will attract the Jewish masses by involving them in the upbuilding of the Jewish state and maintaining Jewish values.

Israel has ceased to be a purely Zionist concept. Certainly, the state was founded on Zionism by Zionists, but it has now become the possession of the whole Jewish people. It is from this aspect that we must approach the role of Israel in our day. All sections of the Jewish people, Zionists and non-Zionists, should view Israel in its historical perspective — even when it is preoccupied with building, administering and defending the state. From this it is clear that out of all the measures we are employing to fight the spiritual decline threatening the Jewish people, Israel must take prime place.

Weak educational system handicaps assimilation fight

It is common knowledge that especially in the course of the last 40 to 50 years, apart from the strictly Orthodox groups in the Diaspora, other Jewish organizations have concerned themselves with taking steps to counter national alienation. Zionists and many other national circles nursed the belief that secular Jewish cultural activity could serve as a bulwark against assimilation. We placed this secular culture on a pedestal and had high hopes for its spectacular success.

In an objective review of the situation, whilst not underestimating the strenuous efforts which were made, we must admit that we are facing a colossal failure. Secular Jewish cultural activity, apart from a few small groups, has not influenced Jewish masses in the free world. Assimilation easily over-masters it and like a flood threatens to burst all the dams.

We must have the courage to recognize the fact that secular Jewish culture without a significant element of tradition capable of capturing the imagination of the individual and of arousing his feelings of belonging will be doomed to failure.

The painful truth is that in these days of massive assimilation we have only a weak and ineffective network of Jewish educational institutions. Jewish education should and must take a leading place in the spiritual and national salvation of our brethren in the Diaspora. Much is said and written on this subject, but very little is actually being done. The communal leaders in the various countries seem to pay scant attention to this question.

Out of every 10 children of school age, eight receive no Jewish education and the remaining two are offered only the minutest morsel. This is indeed a national crime.

Were we able to do so, we would obligate the Jewish communities to take two steps: provide a proper comprehensive Jewish education for all Jewish children and strengthen their communities' ties and support for Israel. All other matters of a local nature should be put aside for the time being, for the spiritual demise of our children in the Diaspora will rest squarely on their shoulders.

We must give serious consideration to the content of the Jewish education provided. We must not imagine that a few hours of weekly Sunday school education can be sufficient to educate Jewish youth. Jewish education must contain Jewish tradition, Jewish history, Jewish values and more emphasis on the ties with Israel. Jewish education must allow for more Hebrew and Yiddish study to counter language assimilation. I have heard an outstanding scholar and spiritual leader in North America who used to teach his pupils Talmud in Yiddish has now gone over to English. It was with great pain and anguish that I heard this story from an Orthodox Jew from New York.

When we perceive what is happening within world Jewry the conclusion we draw must be that if the status quo is maintained and the process of assimilation continues at its present rate we can only expect a spiritual catastrophe. Without a concerted and serious effort to combat the danger the nation stands to lose more than six million Jews.

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